ADVERTISEMENT.

THERE is lately Printed a Book very fit to be bound with this, entituled MEDICINA STATICA, or RULES of HEALTH, in Eight SECTIONS of APHORISMS, Originally written by SANCTORIUS chief Profeſſor of Phyſick at *Padua*, Engliſhed by *J. D.* in 12*s.* Price bound One Shilling, and Printed for *John Starkey*, at the *Miter* near *Temple-Barr*.

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THE TEMPERATE MAN,

OR THE

Right Way of Preſerving

LIFE and HEALTH,

TOGETHER,

With Soundneſs of the Senſes, Judgment, and Memory unto extream OLD AGE.

In Three Treatiſes.

The Firſt written by the Learned *Leonardus Leſſius.*

The Second by *Lodowick Cornaro*, a Noble Gentleman of *Venice.*

The Third by a Famous *Italian.*

Faithfully Engliſhed.

LONDON,

Printed by *J. R.* for *John Starkey*, at the *Miter* in *Fleetſtreet*, near *Temple Bar*, 1678.

The things contained in this following Book.

1. Leſſius *his Hygiaſticon.*
2. Cornaro's *Treatiſe of Temperance, tranſlated by Maſter* George Herbert.
3. *A diſcourſe tranſlated out of* Italian.

Eccluſ. 37, 28, 29, 30.

Be not unſatiable in any dainty thing, nor too greedy upon Meats.

For exceſs of Meats bringeth ſickneſs, and a ſurfeting will turn into choler.

By ſurfeting have many periſhed, but he that taketh heed prolongeth his life.

To the Reader.

The Preface of the Publiſher of the enſuing Treatiſes.

WE do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the Kings houſhold: —*Thus reaſoned the Lepers that firſt came to the knowledg of the Syrians flight, and* Iſraels *deliverance: And the application of their arguments hath (in a much like caſe) produced more the like reſolution.*

Having been a witneſs of the late diſcovery of a richer Mine, *than any of thoſe which golden* Peru *affords,* Life *and* Health, *and vigorous* Strength *of Mind and Body, general* Plenty, *and private* Wealth, *yea and* Vertue *it ſelf (inaſmuch as, for the moſt part, the conditions of the Mind follow the temper of the Body) being to be extracted thence with very little pain and coſt, and without any danger at all: I have thought my ſelf bound to give publick notice thereof to the world.*

And ſo much the rather, as having been a Spectator *only, I find my ſelf debarred from that plea of modeſty, wherewith the* Adventurers *excuſe themſelves from the publication of this* Treaſure. *But who knoweth whether I have not in part been reſtrained from the credit of partnerſhip, to mine*

own private good; to this intent, that I might be enforced to become the Publisher *of it for common benefit? Surely, methinks as in some regard my want of Interest in the business makes my testimony of the more validity (for who will not believe a witness giving in evidence to his own prejudice?) so it seems to impose on me a kind of necessity of acquainting the world therewith, if happily by the promotion of others good, I may help to redeem mine own negligence. This good effect, I hope, may follow to mine own advantage upon this publication: as on the contrary I might justly be afraid of multiplying damage, and doubling punishment upon my head, for the unjust concealment, as well as for the not practising of that, which I cannot but approve most excellent and beneficial to all those ends, that a wise man and a Christian should aim at. In this regard, I hope the pious and charitable Reader (and none but such I invite) will help me rather with his prayers; and a fair acceptance of my hearty desires of his good, then censure or despise my want of absolute conformity to that which I exhort him unto. And thus much touching my self, and the reasons that have moved me to the publication of these ensuing Treatises.*

The middlemost of which, as it was first written in order of time, so it was in translation; and therefore I will begin with it.

Master George Herbert *of blessed memory, having at the request of a Noble Personage translated it into English, sent a copy thereof, not many moneths before his death, unto some friends of his, who a good while before had given an attempt of regulating themselves in matter of* Diet: *Which, although it was after a very imperfect manner, in*

regard

regard of that exact course therein prescribed; yet was of great advantage to them, inasmuch as they were enabled, through the good preparation that they had thus made, to go immediately to the practise of that pattern, which Cornarus *had set them, and so have reaped the benefit thereof, in a larger and eminenter manner then could otherwise possibly have been imagined in so short a space.*

Not long after, Lessius *his book, by happy chance, or, to speak better, by gracious providence of the* Author of Health *and all other good things, came to their hands: Whereby receiving much instruction and confirmation, they requested from me the Translation of it into English. Whereupon hath ensued what you shall now receive.*

It was their desire to have the Translation entire; and finding no just reason to the contrary, I have been willing to satisfie them therein. Master Herbert *professeth, and so it is indeed apparent, that he was enforced to leave out something out of* Cornarus: *but it was not any thing appertaining to the main subject of the book, but chiefly certain extravagant excursions of the Author against the Reformation of Religion, which in his time was newly begun. Neither his old blind zeal, nor the new and dangerous profession of* Lessius, *will (as we hope) breed any scandal or discredit to these present works of theirs, nor to the Imitators of them, with any discreet and sincere* Protestants. *That they were both* Papists, *and the one of them a* Jesuite, *is no prejudice to the truth of what they write concerning* Temperance: *In the prosecution whereof we ought not only to agree with them, but to seek to advance and excell them, inasmuch as the purity of our Religion exacts a more perfect en-*

deavoring after all manner of true vertue, than theirs can do. We have not therefore judged it meet, either to wave, or to disguise the condition of the Authors, but rather to give notice thereof; esteeming, that as Treakle is made of Vipers, so from this very poysonous superstition on their parts, an excellent Cordial may be extracted, for the benefit of all that truly fear God, and sincerely desire to serve him: who cannot but make a conscience of being inferiour in the practise of vertue to them over whom they are so much superiour in the knowledg of the Truth.

The quality of the Author being thus known, the Judicious Reader will not find any cause of stumbling at his commendation of some persons, or institutions, nor at his use of some kind of phrases answerable to his Religion. That which was of notorious scandal, hath received correction. In those things which may receive a favorable construction, or are not of any great moment, it hath not been thought fit to make any alteration; because it could not indeed be well done without obscuring, or almost utterly dissolving the frame of the Discourse.

The names of Hermites and Monks are perhaps offensive to weak minds, that have only heard of the late professors thereof, and have not heard, or do not believe the virtue and true holiness of those in the Primitiv times. But since they are not brought in here for proof of any controversal points, but only as instances to confirm the virtue and power of Temperance, for the conservation of Life and Health; there is so little cause of scandal to the most scrupulous minded that can be, as it must needs be interpreted desire of quarrel and contention in any that shall sound Alarm on this ground.

ground. And for the surer binding of such itching fingers (if any such shall be) to the Peace, I have thought it not amiss to make use of the Decree *of that Great* Chancellor *of* Learning, *as well as of the* Law, *the late* Viscount *St.* Albans, *as I find it registred in his Book which he entitles,* The History of Life and Death.

Which, serving not only to bear me out in this particular, but summarily ratifying the whole business, I have thought fit to prefix it a general Approbation; sheltring my self thereby, as upon a warrant under the great Seal *of Learning and Ingenuity.*

And so I come to the third Discourse, which is added to the other, as a banquet of Junkets after a solid Feost. The Author thereof was an Italian *of great reputation, living in the same age which* Cornarus *did. The change of the time, and the diversity of our fashions, hath necessarily caused some alterations and additions in the English translation, to make it more Denizon like. If it give any delight, we have as much as we desire: although there is no reason to exclude the hope of benefiting. For however it seems to play, yet in very truth it strikes home, and pierceth to the quick.*

—Ridentem dicere verum Quid vetat?—

Oft times lighter arguments effect, what stronger and more serious cannot do: and that is taken in good part by way of mirth, which being done in earnest would by no means be brooked.

Thus (good Reader) thou hast as much as I, conceive needful to be known touching my self, or to be said touching the work. As for the Practitioners

owers, they forbid any more to be ſpoken of them than this, That as they find all the benefits, which are promiſed by Cornarus *and* Leſſius, *moſt true and real; ſo by Gods mercy they find no difficulty at all in the obſervation of this courſe. They are ſufficient witneſſes in their own affairs, and I hold them to be faithful: And therefore making no doubt of the truth of the latter part of their report, as I can abundantly give teſtimony of the verity of the former, I commend both to thy belief and conſideration; and ſo commit thee to Gods grace.*

T. S.

Decemb. 7, 1633.

Out of the Hiſtory of Life and Death, *written by* FRANCIS Lord VERULAM, Vicount *St.* Albans, *and Lord* Chancellor *of England*, pag. 241.

IT ſeems to be approved by experience, that a ſlender Diet, and well nigh *Pythagorean*, or ſuch as is anſwerable to the ſevereſt Rules of Monaſtical Life, or to the inſtitutions of *Hermites*, who had Neceſſity and Scarceneſs for a Rule, doth produce long life. And to this courſe appertains drinking of water, cold air, ſlender food (to wit, of roots and fruits, and poudred and pickled fleſh and fiſh, rather than that which is freſh and hot) the wearing of hair-cloth, often faſtings, frequent watchings, and ſeldom enjoyment of ſenſual pleaſures, and the like: For all theſe do diminiſh the ſpirits, and reduce them to that quantity, which ſufficeth meerly to the ſervices of life, whereby the conſumption of the Radical humour and Vital heat is abated.

But if the Diet be ſomewhat more choice than theſe rigours and mortifications allow, yet if it be always equal, and after one conſtant proportion, it will afford the ſame benefit: For we ſee it to be ſo in flames. A flame that is ſomewhat greater, if it be kept conſtant and without blazing, conſumes leſs of its nouriſh-

ment.

ment, then a leſſer flame doth that is ſtirred up and down, and ſometimes augmented, and otherwhiles abated. Which was evidently demonſtrated by the Regiment and Diet which the *Venetian Cornarus* uſed, who eat and drank ſo many years by one juſt weight; by which means he came to live above an hundred years, continuing an able man both in ſtrength and ſenſes.

To

To the Reader, upon this Books intent.

HEark hither, Reader, Wouldſt thou ſee
Nature her own Phyſician be?
Wouldſt ſee a man all his own wealth,
His own muſick, his own health?
A man, whoſe ſober ſoul can tell
How to wear her garments well;
Her garments that upon her ſit
(As garments ſhould do) cloſe and fit:
A well-cloth'd ſoul, that's not oppreſt
Nor choakt with what ſhe ſhould be dreſt?
Whoſe ſoul's ſheath'd in a cryſtal ſhrine,
Through which all her bright features ſhine;
As when a piece of wanton lawn,
A thin aerial vail is drawn,
O're Beauties face; ſeeming to hide,
More ſweetly ſhows the bluſhing bride?
A ſoul, whoſe intellectual beams
No miſts do maſk, no lazy ſteams?
A happy ſoul, that all the way
To heav'n rides in a ſummers day?
Wouldſt ſee a man whoſe well-warm'd blood
Bathes him in a genuine flood:
A man, whoſe tuned humours be
A ſet of rareſt harmony?
Wouldſt ſee blithe looks, freſh cheeks beguile
Age? wouldſt ſee December ſmile?

Wouldſt

Wouldſt ſee a neſt of roſes grow
In a bed of reverend ſnow?
Warm thoughts, free ſpirits, flattering
Winters ſelf into a ſpring?
In ſome wouldſt ſee a man that can
Live to be old, and ſtill a man;
Whoſe lateſt and moſt leaden hours
Fall with ſoft wings, ſtuck with ſoft flowres:
And when lifes ſweet fable ends,
His ſoul and body part like friends:
No quarrels, murmures, no delay;
A kiſs, a ſigh, and ſo away?
This rare one, Reader, wouldſt thou ſee?
Heark hither, and thy ſelf be he.

R. Craſhaw.

To

To the Tranſlatour.

IF thy good work work good upon this nation,
Pray God reward thee with *Enochs* tranſlation.

Upon the matter of the work.

TAke ſo much *Rubarb*, learned *Galen* ſays,
Take ſo much *Caſſia*, ſo much *Aloes*,
So much of th' other, *Ana*' of ſuch and ſuch:
Give me this RECIPE, *take not too much.*

WHat e're the Doctor gives, he does put to it
Faſting: Take this, and faſt; and it will do it:
See! without Faſting, Phyſick can cure none:
But Faſting will cure almoſt all, alone.

To the Tranſlatour.

HOw's thi ? A book for Temperance ? that
first p ge
Will marr the ſale on't. Our luxurious age
Expe ts ſome new invention to devour
Eſtates at mouthfuls, ſwallow in an hour
What was not ſcrap't in years: had ye but hit
On ſome ſuch ſubj: &, that had been moſt fit
For theſe looſe times, when a ſtrict ſparing food
More's out of faſhion than an old French hood.
But what (alas!) muſt moderate temperance, ſhe
Li e in perpetual exile, becauſe we
Turn ſuch voluptuous Epicures? No: now
Sh' has got bold champions dare her cauſe avow
In ſpite of oppoſition, and have ſhown
In print t' our ſhame, how we're intemperate
grown.
The pearl diſſolving Courtier may well here
Learn to make meaner, yet far better chear:
The Scholar to be pleas'd with's penny bit,
As much as thoſe that at Kings tables ſit,
Crouded with heaps of diſhes. Here's a diet
Ne're troubles nature; and who e're ſhall buy it
For practiſe ſake, buys but his own content:
And that's a purchaſe he ſhall ne're repent.

J. Jackſon.

To

To his Enemy the Tranſlatour.

IS this your temp'rate diet? here's no mean:
Fame ſurfets on it; envy that grows lean.
Is't now i'th' preſs? more weight: if't be re-
priv'd,
Temp'rance, I fear, will make thy work long
liv'd.
Could not one tongue ſerve temperance to taſte?
I'le go tranſlate it back again: 'tis paſt.
If I cannot devour it, yet I may
Detract; for Temperance bids take away.

Peter Gunning.

To LESSIUS the Author.

HEnceforth I'le never credit thoſe that ſay
Contemplatiſts do only think and pray.
Sweet exerciſes! true: yet to the mind
Only they'r ſweet: but thou haſt ſo combin'd
The minds, the bodys, and the fortunes good.
That if thy writing be but underſtood,
To one thou Virtue giv'ſt, t'another Health:
The third thou teacheſt to preſerve his Weal h.
Wh'obeys thy laws in meat, drink, pleaſures, ſleep
May *mentem ſan' in corpore ſano* keep.
And (truſt me *Leſſius*) I have paid far more
For one two lines, than thy two hundred ſcore.

A. R.

A Dialogue between a *Glutton* & *Echo*.

Gl. MY Belly I do deifie.
Echo Fie.
Gl. Who curbs his Appetite's a fool.
Echo Ah fool!
Gl. I do not like this Abſtinence.
Echo Hence.
Gl. My joy's a feaſt, my wiſh is wine;
Echo Swine!
Gl. We Epicures are happy truly.
Echo You lie.
Gl. Who's that which giveth me the lie?
Echo I.
Gl. What? *Echo*, thou that mock'ſt a voice,
Echo A voice.
Gl. May I not, *Echo*, eat my fill.
Echo Ill.
Gl. Will't hurt me if I drink too much?
Echo Much.
Gl. Thou mock'ſt me, Nymph. I'le not believe't.
Echo Believe't
Gl. Doſt thou condemne then what I do?
Echo I do.
Gl. I grant it doth exhauſt the purſe.
Echo Worſe.
Gl. Is't this which dulls the ſharpeſt wit?
Echo Beſt wit.
Gl. Is't this which brings infirmities?
Echo It is.
Gl. Whither will't bring my ſoul? canſt tell?
Echo T'hell.

Gl. Doſt thou no gluttons vertuous know?
Echo No.
Gl. Would'ſt have me temperate till I die?
Echo I.
Gl. Shall I therein find eaſe and pleaſure?
Echo Yea ſure.
Gl. But is't a thing which profit brings?
Echo It brings.
Gl. To mind, or body? or to both?
Echo To both.
Gl. Will it my life on earth prolong?
Echo O long.
Gl. Will't make me vigorous untill death?
Echo Till death.
Gl. Will't bring me to eternal bliſs?
Echo Yes.
Gl. Then, ſweeteſt Temperance, I'le love thee;
Echo I love thee.
Gl. Then, ſwiniſh Gluttony, I'le leave thee;
Echo I'le leave thee.
Gl. I'le be a belly-God no more.
Echo No more.
Gl. If all be true which thou doſt tell,
They who fare ſparingly, fare well.
Echo Farewell.

S. J.

To

To the Tranſlatour.

METhinks I could b' intemp'rate in thy praiſe,
Feaſt thee with forced words and ſugered laies;
But that thy proſe, my verſe, do bosh command
Me to keep meaſure, and take off my hand.
There's Gluttony in words. The mouth may ſin
In giving out, as well as taking in.

B. Oley.

To

To the Reader.

READER, what here thou'lt find, is ſo good ſenſe,
That, had my ſelf not ſeen th'experience,
I ſhould ſubſcribe. But I can tell thee where
Full eighty years ſtand upright, look as clear
As ſome eighteens: A Glaſs they do not uſe
To ſee, or to be ſeen in; they refuſe
Such mediums, becauſe they ſtrictly keep
The golden mean in meat, in drink, in ſleep.
They hear well twice; and, when themſelves do talk,
Make others do ſo once: *Sans* ſtaff they walk,
Becauſe they riſe from table ſo; They take
But little Phyſick, ſave what cooks do make;
And part of that is given to the poor.
Bleſt Phyſick, that does good thrown out of door;
Thou'lt ſcarce believe, at once to ſhew thy eyes
So many years, ſo few infirmities.
And, which with beauty all this beauty decks,
This ſtrength I tell on is i'th' weaker ſex.
All's due to God, ſome to this Book, which ſays,
Who will live empty ſhall die full of days.

TO

TO THE

RIGHT REVEREND

Father in Chriſt, D. RUMOLD COLIBRANT, Preſident of *Poſtell*, Health and Salvation.

YOu will marvel perhaps (Reverend Lord Preſident) what hath moved me being a Divine by profeſſion, and a Religious, to write concerning Health, a Subject proper to Phyſicians. But concerning this matter, I doubt not to have given ſo juſt reaſons in the Preface of this work (where I have ſet down the aim of my undertakings in this kind) as will take away all ground of wonderment. Inaſmuch as it is not my purpoſe to write like a Phyſician concerning the preſervation of Health; that is, ſetting down a thouſand obſervations and cautions touching the quality of meats

meats and drinks, and of their proper uſe *according to the ſeveral* ſeaſons *of the year, and of timely* purgation *of humors and of* ſleep *and* watching, bodily exerciſes, *and* medicines *whereby the ſeveral humours are to be corrected, and whereby the* Head, Stomach, *and* Bowels *are to be comforted and ſtrengthened: I ſay, it was no part of my intent to enter upon the handling of any of theſe matters. For however it would have been no great difficulty perhaps to have gathered theſe things out of ſundry* Authors, *and afterwards to have with judgment digeſted them according to order and method: yet, that I might not ſeem to act the Part of a* Phyſician *rather than of a* Divine, *I have thought fit altogether to omit the mention of them. There was a higher matter in my deſigns, and that which is proper to* Divines: *that is, to recommend to all (and in particular to the* Religious, *and thoſe who are ſtudiouſly addicted to the employments of the mind) that* Holy Sobriety *which is the procurer of ſo many ſingular benefits both to the minds and bodies of men. For beſides*

beſides that it brings Health *and* long-life, *it doth wonderfully conduce to the attainment of* Wiſdom, *to the exerciſes of* Contemplation, Prayer, *and* Devotion, *and to the preſervation of* Chaſtity, *and other vertues; and withall cauſeth all theſe employments and functions to be performed with marvellous eaſe, and exceeding great conſolation. It befits not a* Divine *to buſie himſelf in trifles, which appertain to the body, and to engage delicate perſons to the further purſuit of ſuch matters; eſpecially conſidering that bodily health may very well be preſerved without them: but a* Divine *ought principally to have an Eye to thoſe good things whereby we may become acceptable to God, and promote our own ſalvation. Inaſmuch then as* Holy Sobriety *doth bring with it the good things belonging to both parts of a man, I did not think it misbeſeeming my profeſſion, to write this ſhort Treatiſe in the commendation thereof, and withal to ſhew and declare, by what way and means we might come to the juſt* ſcantling *and* meaſure *thereof.*

I have annexed a Treatise tending to the same purpose, of a Venetian *Gentleman,* Lodowick Cornaro, *a man of great eminency, and of a sharp judgment: who having learned by experience of many years the great vertue and power that is in* Sobriety, *did at last by writing notably make declaration thereof.*

Both these Treatises (my Reverend Lord) *I have thought fit to dedicate unto your name, and to send forth into the world under your patronage. For to whom can a Treatise of* Sobriety *be more fitly dedicated, than to such a one as hath so stoutly and constantly followed* Sobriety, *as by the help thereof to preserve himself vigorous and cheerful unto near upon Seventy years of his age? You are he that can sit a hungry in the midst of daily feasts, enjoyned to be made unto the* Gentry *that pass by solitary* Campinia: *and whilest others fill their bellies and satisfie their appetites, you contract both into narrow bounds and limits. Besides this, there are sundry other causes, which deserve this testimony of my venerable respect towards*

you.

your Lordſhip; to wit, that zeal where-with you do ſo induſtriouſly promote the cauſe of your Religion, *which is ſo exceedingly beneficial to the whole* Church, *and to our* Belgia: *and together here-with that ſingular wiſdom of yours in* Government, *through means whereof you have for ſo many years ſpace ſafely conſerved your noble* Hoſpital *in that deſert where it ſtands, in the midſt of many tumults of wars, and ſhocks of armies, in great licentiouſneſs of military diſciplin, and almoſt daily inrodes of both ſides unto it: by means whereof you have farther not only recovered it out of thoſe great debts, wherewith it was formerly burdened, but have moreover adorned it with beautiful ſtructures, and a high Tower, for the ſetling of a* Monaſtery *therein. And that I may paſs over your other vertues, whereof* Sobriety the mother of all vertues, *is the true cauſe in you, this dedication ſeems due to you in particular, in regard of that ancient friendſhip which for above forty years ſpace I have had with your brother,* Father George Colibrant, *a learned man, and of noted*

holineſs, exceedingly addicted to ſobriety, prayer, mortification of the fleſh, and zeal touching the ſoul: by whoſe example and wholſome admonitions, many Centuries of excellent young men have in ſundry places given themſelves unto holy Religion. The conjunction that we likewiſe have with your other brother, John Colibrant, a man of great uprightneſs, whoſe every where approved integrity far excells rich patrimonies, makes this work belong to you. I could relate many other things appertaining to your own and your friends commendation: but I make ſpare of them, that I may not offend your modeſty, which doth not willingly hear ſuch matters.

Receive therefore (Right Reverend Lord) this ſmall gift, a teſtimony of our affection towards you and yours: and be not wanting to the recommendation of that excellency of holy Sobriety which you have made proof of in your ſelf, and we make declaration of in this Treatiſe, to all men, but eſpecially to Gods ſervants, that they may by this means come to ſerve God more perfectly and

ſweetly

ſweetly in this life, and obtain greater glory in heaven.

Now I beſeech the Divine Goodneſs *to proſper all your holy deſigns to its own glory, and the ſalvation of men; and after that you ſhall have been adorned with all manner of vertue, to renew your long and happy* Old age *with the bleſſed* Youth *of* Eternity.

From *Louvain*,
Cal. Jul. 1613.

Your Reverend Fatherſhips

ſervant in Chriſt,

LEONARD LESSIUS.

The Approbation of JOHN VIRINGUS Doctor of Physick, and Professor.

THe Hygiasticon *of the Reverend Father* Leonardus Lessius, *a Divine of the* Society of Jesus, *is learned, pious, and profitable. For it is squared out according to the Physicians* rules, *and is entire* τῷ λόγῳ καὶ τῇ πείρᾳ. *It whets the vigor of the mind, and leads to Old age. Out of his love to the Commonwealth and publick-good, he was desirous to make that common, which he had learned* ἐκ τῆς κυκλοπαιδείας regno. *I hold this* Work *to be most worthy of praise; and so will every sober man, that without spite and envy read it, think; and will he, nill he, judg of it as I do.*

So I censure,

Joannes Walterius Viringus,

Doctor and Professor of Physick.

The

The Approbation of GERARD de VILEERS, Doctor of Physick, and Ordinary Professor.

I Have diligently read and weighed the most learned book of the Reverend Father Leonard Lessius, *and I judge the doctrin contained therein agreeable to the Physicians rules; and most convenient to that end, for which it was written by the Authors: and therefore most profitable for* Religious *persons, and for all those that are given to the employments of the* mind.

Gerard de Vileers,

Doctor of Physick, and Ordinary Professor.

The

The Approbation of FRANCIS SASSEN Doctor of Physick.

INasmuch as all diseases, except distempers without matter some instrumentary, *and those which arise from emptiness (which are but few) are caused either from abundance of humours, or from ill nourishment; and it is* Galens *determination,* in his 4. book & 4. chapter concerning the preservation of Health, *that all they who have thick and slimy humours in the prime veins (as most part of the* Europeans, *and especially those that are more* Northernly *have) do exceedingly well comport a* spare diet: *And thirdly, inasmuch as by testimony of the self same* Galen, *the condition of the* soul *follow the temper of the* body, *and so consequently the body being clear from all superfluous excrements, the operations of the mind are more vigorous:* These precepts *will not only be avoidable for the preservation of them that be in health, and for the recovery of them that be sickly, but (which is the learned Authors main intent) exceedingly conduce to the maintenance of the* Senses Judgment *and* Memory *in their soundness until extream Old age.*

FRANCIS SASSEN.
Doctor of Physick.

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THE TEMPERATE MAN.

OR,

The Right way of preſerving Long Life and Health.

CHAP. I.

The occaſion and ſcope of this Work.

1. MAny Authors have written largely and very learnedly touching the preſervation of Health: but they charge men with ſo many rules, and exact ſo much obſervation and caution about the quality and quantity of meats and drinks; about air, ſleep, exerciſe, ſeaſons of the year, purgations, bloodletting, and the like; and over and above preſcribe ſuch a number of

Compound, Opiate, and other kinds of exquiſite remedies, as they bring men into a labyrinth of care in the obſervation, and unto perfect ſlavery in the endeavoring to perform what they do in this matter enjoyn.

And when all is done, the iſſue proves commonly much ſhort, oft-times clean contrary to that which was expected; in regard perhaps that ſome ſmaller matter in appearance, yet wherein the chief of the buſineſs indeed lay, was not obſerved and practiſed as it ought. For men forſooth will have their own minds, eat every thing that likes them, and to their fill: they will ſhape their diet according to the ordinary uſage of the world, and give in every thing ſatisfaction to their ſenſuality and appetite. Whereby it comes to paſs, that all their other care and diligence touching theſe phyſical precepts and obſervations, comes in the end to little or nothing at all for matter of benefit.

Hereupon moſt men bidding adieu to Phyſicians counſels and injunctions, leave

leave all to nature and ſucceſs. They hold it, according to the common * Proverb, *A miſerable life to live after the Phyſicians preſcript*; a great part of unhappineſs to be limited in a mans diet, ſo that he may not eat freely, and to the full, of what he hath a mind unto: To be kept continually as it were in awe, ſo that he dare not content his appetite, nor give ſatisfaction to his belly, they fancy to themſelves to be the moſt wretched condition of life that may be. Upon this ground they fall on eating twice or thrice a day, without ſtint or reſtraint in meaſure or quality of food, but as their appetites lead them on.

* *Qui medicè vivit, miſerè vivit.*

Having thus filled their bodies, they inſtantly apply themſelves ſome good ſpace to their buſineſs, exerciſing their minds, and all the faculties thereof in the conſideration and purſuit of weighty and important matters: Nor can they ever be perſwaded to purge at fitting ſeaſons, or before the diſeaſe oppreſs them, imagining all to be

well with them, as long as they feel nothing plainly to the contrary. Hereupon it comes to paſs, that their bodies in tract of time grow repleniſhed with crude and ill humors, which are not only increaſed by continuance, but become putrified, and of a malignant temper; ſo that upon every light occaſion, either of heat, or cold, or weather, or windes, or extraordinary labor, or any other inconvenience or exceſs, they are inflamed, and break out into mortal ſickneſſes and diſeaſes.

2. I my ſelf have obſerved many excellent men on this ground only ſnatched away by death in the prime of their age; who undoubtedly, had they uſed the right courſe of preſerving their health, might have many years prolonged their lives, and by their learning and worthy deeds have notably benefited the world, and thereby (it may be) added to their own glory in heaven. There are queſtionleſs likewiſe a great many of all kinds of perſons, both of thoſe that enter into religious Orders, and of thoſe

thoſe that live at large in the world, who through ignorance of this matter enjoy little health, and through the want thereof remain much hindered in their ſtudies, and in the performance of thoſe offices and functions of the mind, which they moſt deſire, and are bound to do.

3. Having therefore of a long time and in ſundry places taken this matter into diligent conſideration, I thought with my ſelf, that it would prove a work of no ſmall benefit, to give notice to the world of that way and means for preſervation of health, whereby I my ſelf have for many years paſt been kept not only ſound in body, but expedite to all operations and exerciſes of the mind: although I have all this ſpace labored under many corporal inconveniences, and before I entered into this courſe, was ſo far gone, as by the judgment of very skilful Phyſicians I was not like to have lived above two years at the moſt. The ſame good effects that it wrought in me, have divers of our Society and ſundry others abroad

made happy proof of, maintaining themſelves in conſtant health and chearfulneſs by this means; being indeed the very ſelf-ſame, which was of old practiſed by Holy men and ſage Philoſophers. And it conſiſts chiefly in a *right Ordering of the diet, and in a certain Moderation of our meat and drink:* ſuch a moderation I mean, as is no way troubleſom, not breeding weakneſs or diſtemper; but on the contrary very eaſie to be undergone, and ſuch as brings ſtrength and vigor both in Mind and Body.

Being very intent on theſe matters, there was brought unto me by a noble perſon a little Treatiſe concerning the beneſits of a Sober Life, written in Italian by *Lodowick Cornaro*, a noble Gentleman of *Venice*, of great underſtanding, Honorable, Rich in eſtate, and a married man: In which book this courſe is marvellouſly commended to all men, and confirmed by much and certain experience. I was much taken with the reading thereof, and held it very well worth the tranſlating into Latin, to make it common to all men;

men; and to annex it to this explicative Treatiſe of mine own.

That this ſubject is not unbefitting a Divine.

4. I would not have any man to think ſtrange of the matter, that I being a profeſſed Divine ſhould take upon me to write of this ſubject. For beſides that I have long ago made ſome good progreſs in the Theory of Phyſick, this matter is no way diſcrepant to the profeſſion of a Divine; in regard that it is the divine vertue of Temperance, which is chiefly in queſtion; to wit, Wherein it conſiſts; what is the right way to attain it, and what may be the true meaſure of its object; how this meaſure may be found: and laſtly, what benefits will ariſe thereby. The ſearch then and conſideration of this buſineſs is not altogether Phyſical, but in great part appertains to Divinity and moral Philoſophy.

And over and above, the end and ſcope which I aim at herein, is indeed moſt befitting a Divine. For that which I principally intend, is to furniſh religious perſons, and thoſe who give themſelves to piety, with ſuch a

way and manner of living, as they may with more ease, chearfulness, and fervency apply themselves to the faithful service of the Great God, and our Saviour the Lord Jesus Christ. For verily it is scarce to be believed, with how great alacrity, and with what abundance of inward consolations, those men who addict themselves to sobriety, may (if so be they have any reasonable understanding in divine mysteries) attend Divine Service, and the hearing of Gods Word, their private devotions and meditations, and in sum all manner of spiritual exercises. And this indeed was my principal aim in the writing of this Tractate; this my chiefest wish and desire. As for the benefit and help that it affords to Students of good learning, and to all those whose imployments consist in affairs and businesses appertaining to the mind and understanding, I say nothing at present; purposing hereafter to speak more at large thereof. Whether you take the matter therefore, or the end, this Treatise can no way misbeseem a Divine. And so, good

Reader,

Reader, thou haſt an account of my reaſons in undertaking this buſineſs.

CHAP. II.

What is meant by a Sober life: and what is the fit meaſure of meat and drink.

TO come then to the thing it ſelf, I will firſt ſet down; What we mean by a Sober life: Secondly, By what way and means we may come to the determination of the juſt meaſure that is to be obſerved in our life and diet: And thirdly, What the commodities and benefits thereof be.

5. Touching the firſt point then, We call that a *Sober life* or *diet*, which ſets ſtint not only in drink, but alſo in meat: ſo that a man muſt neither eat nor drink any more than the conſtitution of his body allows, with reference to the ſervices of his mind. And this ſelf-ſame we term an *orderly*, *regulate*, and *temperate life* or *diet*; for all theſe phraſes and names we ſhall make uſe

of, intending by them all one and the ſame thing.

The matter than about which this Diet or Temperance is mainly converſant, is Meat and Driuk, in which a conſtant meaſure is to be kept. Notwithſtanding it doth likewiſe reach unto the care and ordering of all other things; ſuch as are, immoderate heat and cold, overmuch labor, and the like; through the exceſs whereof there grows any inconvenience in bodily health, or diſturbance in the operations of the mind.

The Meaſure is different, according to the diverſity of conſtitutions and ages.

6. Now this meaſure is not the ſame in reſpect of the quantity in all ſorts of people, but very different according to the diverſity of complexions in ſundry perſons, and of youth and ſtrength in the ſelf-ſame body. For one kind of proportion belongs to Youth, when it is in its flower; another to Conſiſtency; a third to Old age: The Sickly and the Whole have likewiſe their ſeveral meaſures; as alſo the Phlegmatick and the Cholerick: In regard that in

in theſe ſeveral conſtitutions the nature and temper of the ſtomach is very different. Now the *Meaſure* of the food ought to be exactly proportionable, as much as poſſibly may be, to the quality and condition of the ſtomach. And that Meaſure is exactly proportionable, which the ſtomach hath ſuch power and maſtery over, as it can perfectly concoct and digeſt in the midſt of any employments either of mind or body, and which withal ſufficeth to the due nouriſhment of the body.

What is every one's due meaſure.

I ſay, *In the midſt of any employments of mind or body*, &c. In regard that a greater meaſure is requiſite to him that is occupied in bodily labor, and continually exerciſing of the faculties of the body, than to him that is altogether in ſtudies, meditation, prayer, or other like works and exerciſes of the mind: Inaſmuch as the exerciſes and imployments of the mind do very much hinder and diſturb the concoction: and that, either becauſe in calling up the whole force of

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the soul, they do as it were abate and suspend the power and actions of the inferior faculties, as experience shews; for when we are very intent on study or prayers, we neither hear clock, nor take notice of any thing that comes before our eyes or other senses: or else because they do withdraw not only the animal, but the vital and natural spirits themselves from their proper services. And hence it comes, that for the most part twice as little food serves their turn, who are continually imployed in study and affairs of the mind, as is necessary for them that apply themselves to bodily exercises; although equal age and temper might otherwise perhaps require an equality in both their diets.

7. The difficulty then lies in finding out this measure. Which S. *Austine* of old well observed, in his fourth Book against *Julian*, and in the fourteenth Chapter writing thus, *Now when we come to the putting in use of that necessary pleasure, with which we refresh our bodies, who is able to declare in words, how it suffers us not to know*

the measure of necessity? but if there be any of those things that yield delight before us, it by their means steals a way, and hides, and leaps over the bounds and limits of procuring health; whilest we cannot think that to be sufficient, which is indeed sufficient, being willingly led on by the provocation thereof, fancying our selves to be about the business of Health, when indeed we are about the service of Pleasure: so that Lust knows not where Necessity ends.

In these words he refers the ground of this difficulty to Pleasure, which blinds us that we cannot discern when we are come to the due measure we ought to hold, but hides the bound-marks thereof, to draw us past them, and perswades us that we do but make provision for Health, when in very truth we canvass for Pleasure.

Concerning the discovery of this measure therefore are we to treat in the second place, producing Rules, whereby it may be clearly and certainly found out.

8. But

Whether Students in Colledges, or thoſe that live in Monaſteries, &c. ought to trouble themſelves about this meaſure.

8. But here perhaps ſome will object, That in Monaſteries and other regular Societies, ſuch as are Colledges in the Univerſities, *&c.* no man need trouble himſelf touching this meaſure, inaſmuch as either the ſtatutes of the Societies, or the diſcreet orders of Superiors have ſet down the juſt meaſure that is to be held, appointing according to the ſeveral ſeaſons of the year ſuch and ſuch portions of fleſh, egges, fiſh, roots, rice, butter, cheeſe, fruits, and broths; and ſuch quantities of wine and bear, as are fit; all of them being proportioned out by weight and meaſure: ſo that we may boldly (ſay they) take our allowance in theſe things without danger of exceſs.

Theſe men will by no means believe, that the catarrhs, coughs, headaches, pains of the ſtomach, fevers, and other the like infirmities, whereinto they often fall, ſhould proceed from the exceſs of their food; but lay the

the fault upon winds, ill airs, watchings, too much pains-taking, and other the like outward cauſes. But queſtionleſs they are deceived in this opinion; inaſmuch as it cannot poſſibly be, that any one certain meaſure ſhould be found proportionable to ſo many different ſorts of complexions and ſtomachs, as uſe to be in ſuch kind of Societies: ſo that what is but reaſonable to a young and ſtrong body, is more than twice or thrice too much for an old or infirm perſon: as *Thomas*, following *Ariſtotle*, doth well prove, 2. 2. *q.* 141. *art.* 6. and is indeed of it ſelf without proof manifeſt.

Theſe allowances then both for quantity and variety, are not ſet out by Founders and Superiors, as juſt meaſures for every man, but with the largeſt for all in general; to the intent that the ſtrongeſt, and they who need moſt, might have enough, and the reſt might take of that which beſt liked them, (yet always keeping within thoſe limits which reaſon preſcribes,) and in thoſe things which they forbore, might have opportunity

to

to exercise their vertue. For it is no great glory to shew temperance in the absence of temptations: but to keep hunger on foot at a banquet, and to restrain the greedinesse of the belly in the midst of provoking dainties; why, this is a mastery indeed, especially to Novices, and such as have not gotten the victory over their appetites. It is a great mastery, I say, and therefore undoubtedly of no small price with God. To the intent therefore that the exercise of this vertue, and the benefit of the reward that by Gods mercy belongs to it, might not be wanting to them that seek and endeavor the increasing of their reward hereafter, the Founders and Institutors of religious Societies have perhaps allotted a larger measure, and more variety of food, than is necessary, or they would have every one to make use of.

Touching this matter we have a very pertinent example in the life of *Pachomius*, faithfully written 1200. years ago, as it is extant in *Surius*, 14. *Maii*. Where it is mentioned, that this *Pachomius*

chomius in his Monaſteries, and eſpecially in thoſe that younger perſons lived in, would have (beſide bread and ſalt) ſome ſod or roſt meat ſet before all the Monks, to the intent that, albeit the moſt of them were ſo abſtemious, that they contented themſelves only with bread and ſalt, or ſome *green fruit, yet they might have it in their free choice and liberty, either to eat thereof, or to forbear: And ſo, if either for mortification ſake, or the better fitting of themſelves for devotion, they ſhould abſtain, they might exerciſe a greater vertue; ſince it is a more difficult thing to abſtain, when meat is ſet before us, and by its preſence doth provoke the appetite, than when it is removed out of our ſight. More to this purpoſe may be read in *Jacob. de Paz. Tom. 2. l. 2. de Mortif. ext. hom. cap. 5.*

* *Crudo aliquo fructu.*

Nor will it any thing at all abate from the probability of this opinion, to ſay that in this allowance of variety and abundance there was a direct intention of giving ſome kind of refreſh-

refreſhment to Nature: Inaſmuch as the refreſhment, which the Inſtitutors and Founders of theſe Societies meant, conſiſteth not in this, that the true and right meaſure of temperance ſhould at any time be notably exceeded; but that there might be now and then an opportunity of delight miniſtred, through the different and grateful ſavor of ſundry kinds of meats: yet ſo always, as this delight ſhould be kept bounded within the limits of temperance, and the appetite never fully ſatisfied. For whatſoever exceeds this meaſure, is to be accounted vice, be it upon what occaſion it will, whether of Marriage, Dedication of Churches, or any other ſolemn Feaſts whatſoever. Now that is alwaies exceſs, which proves more in quantity, than the ſtomach can perfectly digeſt without leaving any crudities at all behind.

CHAP.

CHAP. III.

Seven Rules for the finding out of the right Meaſure.

9. NOw to find out this right Meaſure, we ſhall make uſe of theſe Rules and obſervations following.

The firſt *Rule* is, If thou doſt uſually take ſo much food at meals, as thou art thereby made unfit for the duties and offices belonging to the Mind, ſuch as are Prayer, Meditation, Studies of learning, and the like; it is then evident, that thou doſt exceed the meaſure which thou oughteſt to hold: For both Nature and Reaſon exact, that the Vegetative part in a man (that is, that wherein the growth and conſervation of the body conſiſteth) ſhould be ſo ordered and cheriſhed, as that there ſhould ariſe no offence or damage thereby to the Animal and Reaſonable parts of the ſoul; in as much as the Vegetative part is ordained to the ſervice of theſe other

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and therefore ought to be of furtherance and help, and no ways of hinderance unto them in their several functions and operations.

Whenever therefore there is so much food taken in upon account of the Vegetative part, as proves of any remarkable offence or hinderance to the operations of the superior faculties, to wit, of the Senses, the Imagination, the Understanding, or the Memory; then it is a sign, that the fitting measure in this kind is exceeded. Now this impediment and offence proceeds from the abundance of vapors, that are chiefly sent up into the head out of the stomach: which, as experience demonstrates, would be but sparingly sent up, if this measure were not exceeded.

For they who follow a sober course of life, are as apt and ready to all services and imployments of the mind after their meals, as before: as our Author, whom we have annexed to this present Treatise, doth oft times testifie; and my self, and divers others of our Society do daily make proof of.

Nay,

Nay, thoſe holy Fathers of old, who eat only once a day, did it ſo ſparingly, as they were no whit at all thereby hindered in their performances of the functions belonging to the mind: How much more eaſily than may it be effected by them, who divide the quantity, and twice a day uſe moderate refection!

10. I ſaid before, that thoſe vapors and fumes, which cloud and overſhadow the clearneſs of the Brain, *are chiefly cauſed by the meat taken down into the ſtomach: Chiefly*, I ſay, in regard that however this be the principal, yet it is not the only cauſe. For theſe vapors proceed not only from the meat immediately before taken, which begins to boil and concoct; but alſo from the abundance of blood and other humors, which are in the Liver, the Spleen, and the Veins: which together with the meat fall on ſeething as it were, and ſend up great abundance of theſe kind of ſooty fumes.

But a Sober diet doth by little and little diminiſh this * abundance of humors, and abates

* *Plethoram.*

* *Cacochymiam.* bates this *ill moiſture, and reduceth them to their due proportions both in quantity and quality: ſo that they do no more upon eating ſend up theſe kind of fumes. For when Nature doth perfectly govern all the humors of the body by the miniſtery of the vegetative faculties, ſhe doth ſo order and diſpenſe all things, as neither any diſeaſes ariſe in the body, nor any impediment follows to the ſuperior offices and duties of the ſoul.

Nor matters it at all, that many men addicted to ſobriety are accuſtomed to ſleep a while after dinner: inaſmuch as they do it to the intent, that their vigor and the ſpirits, which have been ſpent and waſted by any labor, either of mind or body, might be refreſhed and reſtored by the means of ſleep: for ſleep ſerves to both theſe ends. And then beſides, that ſleep of theirs is very ſhort, and ſuch as they could eaſily forbear, but when by wearineſs and cuſtom they are inclined thereunto. Some of them indeed ſleep a good while, but thoſe uſe

uſe to abate as much of their nights reſt, as they take out thus in the day, dividing as it were into two parts the reſt and ſleep that is due to their bodies. But indeed generally it is more agreeable to health, to forbear all ſleep after meat at noon, according to the commonly received opinion of Phyſicians.

11. The ſecond *Rule* is, If ſo be thou take ſo much meat and drink, as thou afterwards findeſt a certain kind of dulneſs, heavineſs, and ſlothful wearineſs, whereas before thou waſt quick and lightſome; it is a ſign that thou haſt exceeded the fitting meaſure: except this come to paſs through preſent ſickneſs, or the reliques of ſome former diſeaſe. For meat and drink ought to refreſh the ſtrength and powers of the body, and to make them more chearful, and no ways to burden or oppreſs them.

They therefore who find their conſtitution to be ſuch, as they feel oppreſſion after their meals, ought to make abatement of their daily allowance, having firſt uſed good and diligent

diligent conſideration, whether this inconvenience ariſe from the abundance of their meat, or of their drink, or of both together: and when they have found out where the error lies, it is by degrees to be amended, till the matter be brought to that paſs, that there be no more feeling of any ſuch inconvenience.

12. Many there be, who are much deceived in this caſe; who although they eat and drink liberally, and uſe nouriſhing meats, yet nevertheleſs complain of continual weakneſs and faintneſs; and that, they perſwade themſelves, comes from the want of nouriſhment and ſpirits: whereupon they ſeek out meats of much nouriſhment, and provide breakfaſts betimes in the morning, leſt Nature ſhould faint for want of its due ſuſtenance.

But, as I ſaid, they are miſerably beguiled in this opinion, and do hereby add a ſurcharge to their bodies, which are in truth already overburdened with ill juice and moiſture. For this weakneſs which they complain of proceeds not from defect of nutri-

ment,

ment, but from the abundance of ill humors; as both the conſtitution of their bodies, and the ſwelling of their bellies in particular do evidently ſhew. Now theſe ill humors do cloy up the muſcles and the nerves, through which the ſpirits have their courſe and paſſage: whereby it comes to paſs, that the animal ſpirits (from which, as from the moſt general and immediate inſtrument of the ſoul, all the vigor of the body in ſenſe and motion is derived) cannot freely take their courſe, nor govern and order the body as they ought. And hence comes that weakneſs and lumpiſhneſs of the body, and that dulneſs of the ſenſes, the animal ſpirits being as it were intercepted in their paſſage by this exceſs of humors.

Daily experience ſhews this to be true in divers bodies abounding with ill humors and vicious moiſtures, which in the morning are faint and dull, through the ſuperfluities of moiſture remaining in them upon their former nights ſupper & ſleep: But when theſe moiſtures are conſumed by ab-

* *Apophlegmatiſmos.* ſtinence and * the purgations of the head, they become more chearful and active; and this vigor goes on ſtill increaſing till night come, albeit they take little or nothing at all at noon. But in caſe they eat, whileſt theſe moiſtures remain unconcocted in the body, eſpecially if it be in any great quantity or moiſt food, the indiſpoſition is renewed, and they preſently return to their former miſery.

Wherefore if a man deſire to be always quick, apt, and ready to motion and to every other uſe of his ſenſes, theſe humors are to be leſſened by abatement of diet, ſo that the ſpirits may have their free paſſage through all parts of the body, and the mind may find them always ready to every motion and ſervice in the body.

13. The third *Rule* is, We muſt not paſs immediately from a diſordered kind of life to a ſtrict and preciſe courſe: but it is to be done by little and little, by ſmall abatements ſubtracting from that exceſſive quantity, where-

whereunto we have been accuſtomed, until at laſt we come to that juſt meaſure, which doth not at all oppreſs the body, nor offend and hinder the operations of the mind. This is a common Tenet amongſt Phyſicians. For all ſudden changes, if they be any thing remarkable, do prejudice Nature; in regard that Cuſtom gets almoſt the force and quality of Nature it ſelf: Wherefore it cannot but be very dangerous to be driven off forcibly from that, which a man hath been long uſed unto, and to be put upon the contrary. For as that which is againſt Nature, ſo likewiſe that which is againſt long and inveterate Cuſtom, is very grievous to be undergone, whileſt the ſtrength and power of Cuſtom remains on foot. We muſt therefore break off old uſages by degrees, and not all at once; going backward ſtep by ſtep, as we grew on towards them: and ſo the alteration being not much perceived in the progreſs, will be leſs difficult in performance.

14. The fourth *Rule* is, That albeit there

there cannot be any one determinate quantity ſet for all, in reſpect of the great difference of ages, ſtrength, and other diſpoſitions in men; as alſo in reſpect of the great diverſity in the nature and quality of ſeveral kinds of food: yet notwithſtanding generally for them who are ſtept in years, and for thoſe who are of weak complexions, it ſeems twelve, thirteen, or fourteen ounces of food a day ſhould be enough; accounting into this proportion bread, fleſh, egges, and all other kind of victuals: And as many, or but a few more ounces of drink would ſuffice.

This is to be underſtood of thoſe, who uſe but little exerciſe of body, and are altogether addicted to ſtudy, and other offices and imployments of the mind. Verily *Lodowick Cornaro*, whoſe Treatiſe touching a Sober life we have hereunto annexed, approves greatly this meaſure, having ſtinted himſelf thereat, when he was thirty ſix years old, and kept it conſtantly as long as he lived, and that was indeed very long, and with perfect health.

The

The holy Fathers likewiſe that lived in the deſerts, albeit they fed only upon bread, and drank nothing but water, exceeded not this proportion, eſtabliſhing it as it were by Law every where in their Monaſteries: For ſo *Caſſianus* writes in his ſecond Collation of Abbat *Moyſes*, *chap.* 19. Where Abbat *Moyſes* being demanded what was the beſt meaſure of temperance, anſwered on this wiſe: *We know there hath oft times much diſcourſe been amongſt our Anceſtors touching this matter. For examining the ſeveral manners of Abſtinence uſed by divers, to wit, of thoſe who paſſed their lives only with pulſe, or altogether with herbs, or fruits, they did prefer before them all the Refection by Bread alone. The moſt equal meaſure whereof they did conclude to be in* * *two biskets; which ſmall cakes it is very certain were ſcarce a pound weight.* So that it appears they did count the juſt allowance for a day to be twelve ounces of bread, which might generally ſuffice for all. For the pound weight amongſt the Ancients was not of ſix-

* In duobus paximaciis.

teen ounces, as our pound weight now is, but only of twelve ounces.

15. Some do think, that each of theſe cakes ſhould be a pound weight: and ſo they underſtand thoſe words of Abbat *Moyſes*, *Which ſmall cakes*, that is, each of them ſeverally, and not both joyntly. But that it cannot be ſo underſtood, will be very plain to them that well conſider the matter. For firſt, his intention was to expreſs, how much the whole allowance, which was in two ſeveral cakes, did weigh, and not what each cake weighed. Moreover, that meaſure of bread was, as Abbat *Moyſes* teacheth, very ſcant, and difficult to be obſerved, *chap.* 21. Now if the two cakes had been two pounds, that would not have been a ſcant allowance for a day, nor hard to be kept, eſpecially by old men. For who is there, that may not be contented with ſuch a quantity of bread, or can be ſaid after the taking thereof to have eaten but moderately and ſparingly? Nay verily, even amongſt us of theſe colder climates, it would be thought very

ſtrange

ſtrange, if any of thoſe whom we call Religious, ſhould at one meal eat up two pound weight of bread: undoubtedly ſuch a one could not be eſteemed (in regard of the quantity) abſtinent or ſober, but rather a great feeder and devourer.

Moreover, theſe two cakes did not ſo allay hunger, but that there were ſome, who choſe rather to faſt two days together, than every day to refreſh themſelves with others: Their reaſon, as Abbat *Moyſes* reports, *chap.* 24. (though he much diſallow it) was, that by this double portion they might be able fully to content and ſatisfie their appetite. Now what man (I pray) devoted to the exerciſes of the mind is there, that can at one repaſt eat up four pounds, or forty eight ounces of dry bread?

Laſtly, as Abbat *Moyſes* recounts in the 11 *chap.*. Abbat *Serapion* being a little boy, after he had at meals with others at the ninth hour of the day eaten his two cakes, was ſtill a hungry; whereupon he was wont to ſteal a third bisket, which he uſed to

eat in ſecret. Now what child can eat three pounds of bread at once? It ſeems therefore very certain, that theſe bisket cakes were but ſix ounces a piece, and two of them together weighed only a pound.

Now if theſe holy Fathers upon long experience found twelve ounces of dry bread, without any other ſort of * food, to be enough, and with this diet conſerved themſelves healthful and ſound in all their members and ſenſes, even to decrepit age: How much more than may ſix, ſeven, or eight ounces of bread ſuffice, together with ſix or ſeven ounces of other choiſe victuals, which yield double the neutriment that dry bread doth! conſidering withal that inſtead of water (which ſerved their turn, and of it ſelf nouriſheth not at all) we now drink bear or wine, which yield much nutriment. Laſt of all, experience demonſtrates, that there are many, who live with far leſs quantity of meat.

* *Abſque ullo obſonio.*

Now

Now although our ſpeech here be chiefly touching weak perſons, and thoſe that are declining in years; yet I hold it very probable, that the aforeſaid meaſure is large enough for the moſt part, even for thoſe that are in health, and ſtrong, and in the flower of their age, if they be ſuch as give themſelves to prayer, ſtudy, and other ſuch like operations and exerciſes of the mind. And this may be made good by infinite examples of holy men, who from fifteen, ſixteen, or twenty years old, have kept themſelves to this ſtint, or it may be leſs; albeit they eat nothing but bread, herbs, or pulſe, nor uſed other drink than water: and yet nevertheleſs they lived exceeding long and healthfully, in the height of labors and afflictions both of their minds and bodies: as is plain to be ſeen in many, whoſe lives are extant in hiſtory; ſome whereof we will ſet down, *Num.* 35.

That this meaſure may ſuffice (ordinarily) even thoſe that are healthy and ſtrong.

Furthermore, I incline to hold this meaſure ſufficient, in regard it was

commonly eſtabliſhed as it were by Law in ſundry Monaſteris, as ordinarily ſufficient as well for the younger, as for the elder ſort of people. So that thoſe ancient Fathers, who had the largeſt experience of theſe matters, and beſt knew what was requiſite in this kind for Nature, judged that this meaſure might ordinarily ſuffice to all ages. Of the ſame opinion is our Author, and confirms it by his own example: for he began to keep this ſtint at thirty ſix years old.

Now whereas ſome may here object, that *Panada, although it weigh ſeven, or eight, or nine ounces the meſs, yet the water or broth being deducted, there remains not in truth above three or four ounces of bread, or other ſolid ingredients.

*Panada.

The Solution is eaſie. For when * meats and drinks are mingled (as in *Panada*, and other ſuch like * ſuppings) they are to be ſeverally weighed and reduced to the making

* *Eſculenta & potulenta.*

* *Meneſtris.*

up

up of the juſt meaſure of that kind, to which they properly belong. And ſo drinking liquors are to be put on the account of drink, and bread, and other ingredients on the account of meat. But it is not our intent to proſecute theſe ſmaller matters: it is enough to have made a general remonſtrance, that this meaſure which we have put, is not contrary to reaſon.

16. The fifth *Rule* is, That as touching the quality of the food, there is no great care to be had, if ſo be a man be of a healthful conſtitution, and find that ſuch kind of meat as he makes choice of, doth not offend nor harm him. For almoſt all ſorts of meats that are commonly uſed, do well agree with good and healthful conſtitutions, if ſo be the right quantity and meaſure be kept: So that queſtionleſs a man may live long and healthfully on bread only, with milk, butter, cheeſe, and beer; eſpecially if he have from his childhood been uſed unto them.

But

Hurtful meats are to be avoided. But from all those sorts of food, whereby a man finds prejudice, he must abstain, albeit they relish his taste never so well: at least he may not use them in any quantity. Of this sort are for the most part fat meats, which make loose the stomach, and weaken the astrictive and retentive faculty thereof, so as the other sorts of meat are much hindered in their concoction, and are indeed caused to slip out of the stomach undigested, and half raw as it were. Besides, these fat meats do send up store of fumes into the head; * *Nebulæ.* whereupon follow * clowdinesses in the brain, coughs, * *Asthmata.* * wheazings, and other infirmities of the lungs. Last of all, they themselves, except they be very well concocted (to which intent both a good stomach, and length of time is required) turn into evil humors, and to the matter of fevers; inasmuch as they are converted partly into cholerick, and partly into phlegmatick juices and moistures. Students therefore are to use these kind of meats

but

but ſparingly,& with a ſufficient quantity of bread taken together with them: For ſo the damage which they bring may be in great part avoided.

17. Of the ſame nature likewiſe (as experience ſhews) are all thoſe kind of meats, which in the head breed cataracts, clouds, dizzineſſes, diſtillations, and coughs; and in the ſtomach breed crudities, inflations, gripings, gnawings, frettings, and the like; and in a word, all thoſe which any way breed damage to the conſtitution of the Body, or impediment to the functions of the Mind. For how ſenſleſs a thing is it, to buy the vile and fading pleaſures of Gluttony at the rate of ſo many inconveniences! Undoubtedly a man cannot make plainer proof of his thraldom to gluttony, than when he thus thruſts and pours in that which he knows is hurtful unto him, only to content his licoriſh appetite.

Now when we ſay, A man muſt warily abſtain from theſe kinds of food, it is not ſo to be underſtood, as that a man may not (for example) eat

* *Braſſica.* eat a little of * Colewort, Onions, Cheeſe, Beans, Peaſe, and the like; although they naturally breed melancholy, choler, * *Humoris viſcoſi.* * ſlime, and windineſs: but that he ought not to eat them in any notable quantity. For theſe being but ſeldom uſed, and in ſmall quantities, cannot hurt, eſpecially when they be pleaſing to the appetite. Nay, it oft-times happens, that thoſe things which do hurt being taken in larger quantities, do in leſſer proportions benefit Nature.

Panada a very convenient food for the aged,&c. 18. Amongſt all theſe kind of meats there is none more fit for weakly and aged perſons, than *Panada*; with which alone, and now and then an egge or two, a man may live very long, and with great healthfulneſs; as our Author teſtifieth. *Panada* is the Italian name of that kind of pap or gruel, which is made of bread and water, or ſome fleſh-broth boiled together. The reaſons why this ſort of food is ſo excellent, are, becauſe

becauſe it is moſt light and eaſie of digeſtion, being prepared by art, ſo as it is very like to that *Chylus*, which the ſtomach makes by the concoction of meats: as alſo, becauſe it is moſt temperate in the qualities thereof: And further, it is little ſubject to putrefaction and corruption, as many other ſorts of meats be, which do eaſily corrupt in the ſtomach. Laſt of all, it breeds abundance of good blood: And if occaſion need, it may eaſily by ſupply of other ingredients be made more hot and nouriſhing. So that worthily was it ſpoken by the wiſe man, *Eccl.* 29. *The principal of mans life are bread and water.* By which words he would teach us, that mans life is mainly ſupported and upheld by theſe two things: and therefore they being the moſt fit and proper for the conſervation of life, the ſolicitous purſuit of coſtly ſorts of fleſh and fiſh, ſerving only for enticement and nouriſhment of gluttony, is altogether needleſs.

Plutarch, in his book concerning the preſervation of health, doth not allow

allow of *Flesh*: for thus he writes: *Crudities are much to be feared upon eating of flesh: Inasmuch as these sorts of food do at first very much oppress, and afterwards leave behind them malignant reliques. It were surely therefore best, so to accustom the body, that it should not require any flesh at all to feed on. In regard that the Earth produceth abundantly not only those things which serve to nourishment, but also that which may suffice to pleasure and delight: A great number of which thou mayst feed upon without any manner of preparation; and the other, by compounding and mingling them in a thousand several ways, may be easily made sweet and pleasant.* To this opinion of *Plutarch* many Physicians agree; and experience, the surest proof to go upon, confirms it. For there are many Nations which seldom eat Flesh, but live chiefly on Rice and Fruits; and yet notwithstanding they live very long and healthfully; as the *Japans*, the *Chineses*, the *Africans* in sundry regions, and the *Turks*. The self-same is to be seen likewise amongst

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urs in many husbandmen and others of mechanick trades, who ordinarily feed on bread, butter, pottage, pulſe, herbs, cheeſe, and the like, eating fleſh very rarely; and yet they live long, not only with health, but with ſtrength. I ſay nothing of the Fathers in the deſert, and of all Monaſteries of old.

19. The ſixth *Rule* for them who are careful of preſerving health, is, That above all things they muſt beware of variety of meats, and ſuch as are curiouſly and daintily dreſt. From this ground, that moſt learned Phyſician *Diſarius*, in *Macrobius*, *lib.* 7. *Saturnal. cap.* 4. and *Socrates*, give warning to eſchew thoſe meats and drinks, * *which prolong the appetite beyond the ſatisfaction of Hunger and Thirſt.* And indeed it is a common rule of all Phyſicians. And the reaſon is, becauſe change and variety tolls on gluttony, and ſtirs up the Appetite, ſo that it never perſwades it ſelf to have enough. By which means

Variety of diſhes prejudicial to health.

* Qui ultra ſitim famemque ſedandã appetentiam producerent.

means it comes to pass, that the just Measure is enormously outshot, and oft-times as much as Nature required, is thus thrust in by licorishness. Besides, divers meats have different natures, and several tempers, and oft-times contrary; whereby it comes to pass, that some are sooner digested, and others later: and hereupon ensue marvellous crudities in the stomack, and in truth a depravation of the whole digestion; whereby are bred swellings, gripings, colicks, obstructions, pains in the Reins, and the stone: for by means of the excessive quantity, and also of the diversity, there are bred many crudities, and much corruption in that *Chylus* or juice, out of which the blood is to be made. Whereupon *Francis Valeriola*, a notable Physician, disputing, *in the second book, and 6.* chap. *of his common places*, of this matter, saith, *This seems equally agreed upon by all Physicians, that there is nothing more hurtful to mens health, than variety and plenty of meats on the same table, and long sitting at them.* You shall find much more, excel-

cellently diſcourſed to this purpoſe, in *Macrobius*, in the forecited place.

Xenophon, in his Firſt Book of the ſayings and doings of *Socrates*, writes, that in his Diet was moſt ſpare and ſimple, and ſuch, as there is no body but may eaſily provide himſelf as good as that which *Socrates* uſed; it being of very little coſt and charge.

Athenæus, in his Second Book reports out of *Theophraſtus*, that there was one *Phalinus*, who all his life long uſed no other meat or drink, than milk alone: And there he mentions ſundry others, who uſed plain and ſimple Diets.

Pliny, in his Eleventh Book, and 42. *chap.* writes, that *Zoroaſtres* lived 20. years in the deſert, only feeding on Cheeſe, which was ſo tempered, that it was not empaired by age. In a word, both of old in all forepaſt ages, and now amongſt us, they in every Nation live longeſt and moſt healthfully, who uſe a ſimple, ſpare, and common Diet.

20. The Seventh *Rule*. Foraſmuch as all the difficulty in ſetting and keeping

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ing of a juſt meaſure, proceeds from the ſenſual Appetite; and the Appetite ariſeth from that apprehenſion of the Phancy, or Imagination, whereby meats are conceived to be delightful and pleaſant: ſpecial care is to be uſed touching the correction and amendment of this conceit and imagination. To the furtherance whereof, two things amongſt all other will moſt conduce. The firſt is, that a man withdraw and apart himſelf from the view of Feaſts and Dainties, to the end they may not by their ſight and ſmell, ſtir up the Phanſie, and entice on Gluttony: Inaſmuch as the preſence of every object doth naturally move, and work upon the faculty whereunto it appertains. And therefore it is much more difficult to reſtrain the appetite, when good cheer is preſent, then not to deſire that which is away. The ſelf-ſame happens in all the objects and allurements of the other ſenſes.

The ſecond help is, To imagine theſe ſelf-ſame things, whereunto Gluttony allureth us, not to be as ſhe perſwades, and as outwardly they appear, good,

good, pleaſant, ſavory, reliſhing, and bringing delight to the palate; but filthy, ſordid, evil-ſavored, and deteſtable, as indeed after a very little while they prove. For all things, when they are reſolved into their principles, ſhew what they be in truth, and manifeſt what it was that lay diſguiſed under that amiable appearance, wherewith they preſented themſelves. Now what can be imagined more unſavory, or loathſome, then theſe dainties, aſſoon as they have received a little alteration in the ſtomack? Nay verily, by how much any thing proves more delectable to Gluttony, by ſo much doth it inſtantly prove more abominable in truth, and yeelds the worſe and more noyſome ſmell. Whereupon they who give themſelves to delicacies, were it not for the help of outward perfumes, would undoubtedly be as intolerable through the evil ſavors that ariſe from their bodies, as dead carcaſes are. Their excrements likewiſe are of moſt noyſome ſavor, and all the breathings of their bodies accompanied with a moſt filthy ſmell. The contrary where-

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of is to be seen in Country people, and mechanick artificers, who live temperately upon Brown Bread, Cheese, and other such like ordinary Food.

And this verily was excellently contrived by Gods ordinance, to the end that we should learn thereby, so much the more to contemne delicacies, and to content our selves with simple and plain fare. This matter therefore is often to be thought upon, and the Phancy by continual meditation accustomed thereunto.

CHAP. IV.

Answer is made unto certain Doubts and Objections.

Whether this measure or stint ought not to be altered.

21. But here arise two Doubts: The first Whether both the quantity and quality of the meat and drink ought not to be varied according to the seasons of the year. Forasmuch as it seems a larger

larger quantity of Food is agreeable to Winter, than to Summer; in regard that in Winter time (as *Hippocrates* affirms, *Sect.* 1. *Aphoriſm*, 15.) Mens Bellies are hotter, by reaſon that the cold without forceth the heat into the inward bowels, as it were from the circumference into the Center: But in Summer, upon a clean contrary ground, Mens Bellies become more feeble; to wit, in regard that the heat is drawn out by the warmneſs of the Air from the inward parts, as it were from the Center to the circumference, and there diſſipated. In like manner, drie and hot meats ſeem more proper for Winter, in regard of the abundance of Phlegme which is then bred, and is not ſo readily diſſolved: But in Summer, moiſt and cooling meats are better, inaſmuch as through the heat of the outward Air there is a great diſſipation of humours, and much drying of the Body.

To this I anſwer, According to Phyſicians Rules we ought indeed ſo to do; nevertheleſs not over ſcrupulouſly nor preciſely, but as occaſion ſerveth.

eth. For if opportunity be wanting, there is no great care to be had touching this buſineſs. For if we find neceſſity of a drier kind of Diet in Winter, or long continued moiſt weather, we may eaſily remedy the matter by increaſing our ſtint of Bread, and diminiſhing the ſtint of our Drink, or other kinds of moiſt nouriſhment. For the abundance of drink and other moiſt food, which is beneficial in dry weather, will be of prejudice, if it ſhould be continued many days together, when the Air is raw and cold: for it may perhaps breed diſtillations, hoarſneſſes, and coughs. And on the other ſide, when a moiſter kind of Diet ſeems requiſite, the ſtint of the drink may be augmented, putting a larger quantity of water into the wine; or inſtead of wine we may uſe ſmall Beer, which will ſufficiently moiſten and refreſh.

The Holy Fathers of old ſeem not to have made any account at all of this diverſity of ſeaſons, having appointed the ſelf-ſame meaſure of one and the ſelf-ſame kind of meat and drink

drink for the whole year throughout; and yet notwithſtanding they lived exceeding long. But now adays in Monaſteries there is good proviſion made this way for health, there being change of victuals appointed according to the ſeaſon; out of which they who follow Temperance, may make choice of what they find moſt convenient for them.

Whether the daily meaſure or ſtint ought to be taken at one, or at more refections.

22. The ſecond Doubt is, Whether this meaſure and ſtint which we have preſcribed, or any other which men ſhall find meet for them, is to be taken at one meal, or more. To which I anſwer, That however all the Ancients, who did ſo notably practiſe Temperance, contented themſelves with one meal a day, and that either after Sun-ſet, or at the Ninth hour of the day, that is, three hours after noon; as *Caſſianus* reports in the ſecond Collation of Abbat *Moyſes, chap.* 25. *and* 26. Nevertheleſs many there be that think it more convenient, for old men to make two meals a day, dividing the

foreſaid meaſure into two parts. And the reaſon is, becauſe old men being not able to take much ſuſtenance at once, it is better that they ſhould eat oftner, and ſmaller quantities. For by this means they will not be oppreſſed with meat, and make their digeſtion eaſier. Wherefore they may take 7. or 8. Ounces at dinner, and at evening 3. or 4. or otherwiſe, as they ſhall find it moſt convenient for them.

But verily in theſe matters long cuſtom bears great ſway, and much regard is to be had likewiſe to the diſpoſition of the body. For if the ſtomack abound with cold and tough phlegme, it ſeems to be more expedient, that a man ſhould make but one meal a day, in regard that there is a good ſpace of time requiſite for the concocting and diſperſing of them: And this I have by experience abundantly made proof of. Yet notwithſtanding if the meal be deferred till night, it will be good to take ſome ſmall modicum at noon, and ſuch in particular, as may help to drie up the vicious

vicious moiſture of the ſtomack. Or if ſo be the chief meal be a dinner, it will not be amiſs at night to take ſome dried Raiſins, with Bread or the like. For they who are thus affected, ought to have eſpecial care that this moiſtneſs of the ſtomack be corrected, as much as may be: in regard that from this indiſpoſitinn the ſtomack is troubled with wind, and the head filled with cloudineſs and tough phlegme. One ſaid of old, That **Wiſdoms reſidence in dry regions, and not in boggs and Fennes.* On which ground *Heraclitus* left it for an Axiom, **a drie light (makes) the wiſeſt mind.*

* Sapientia in ſicco reſidet, non in paludibus & lacunis.
* Lux ſicca, anima ſapientiſſima.

23. Some will perhaps object againſt this which we have delivered. That this ſtinting a mans ſelf at a ſet meaſure for meat and drink, is a thing that hath been reproved by many excellent Phyſicians: in regard that by this means the ſtomack is contracted or made narrow, and at laſt becomes ſo proportioned to this ſet quantity, as if at any time it chance to exceed,

it feels great oppreſſion and hurt, inaſmuch as it is thereby extended or enlarged beyond that which it uſeth. For the remedy of which inconvenience they advice, that a man ſhould not keep always one ſtint, but ſometimes take more food, and ſometimes leſs. Which opinion ſeems to be confirmed by *Hippocrates*, *Aphor.* 5. *ſect.* 1. where he writes thus; *A very ſlender, ſet, and exact diet is perilous even in them that are in health; inaſmuch as they become thereby leſs able to endure errors when they happen. And therefore in this reſpect a ſlender and exact diet is more perilous, than that which is a little fuller.*

24. I anſwer, That this Rule of the Phyſicians takes place in them, who cannot ſtedfaſtly hold the ſame courſe of Temperance, in regard of the often intercourſe of feaſts and banquets, which they either cannot, or will not avoid; and have not ſo gotten the maſtery of Gluttony, as they are able to reſtrain their Appetites, and keep themſelves in their wonted bounds, when they ſee abundance of dainties

dainties before their eyes, and are on every ſide enticed, and combated by perſwaſions and arguments of them that are in company, to take their part of them. For verily theſe men upon ſuch filling of themſelves will run upon ſome inconvenience, for the reaſon above ſpecified. But the caſe is otherwiſe with them, who may well avoid theſe occaſions and exceſſes, and are able to hold themſelves in their own courſe. For to them a ſet meaſure is moſt fitting, eſpecially if they be weakly or old, as both Experience and Reaſon evidently convince.

Nor doth it matter much, if now and then through ſome occaſion they be drawn to exceed this meaſure: in regard that one or two exceſſes do not much harm, if ſo be a man inſtantly return to his wonted ſobriety, and either altogether in ſuch caſes omit his next repaſt, or elſe make it as much ſparer, as the former was exceſſive. As ſuppoſe uſing to eat moderately both at dinner and ſupper, thou be drawn on to eat more largely at din-

ner, than forbear thy ſupper altogether: And if at ſupper thou exceedeſt, forbear thy dinner the next day after.

This inconvenience therefore is not of that moment, that for ſhunning the hazard thereof, a man ſhould refuſe to bind himſelf ordinarily to a ſet meaſure in his food; inaſmuch as ſuch accidental exceſſes, ſo they happen but ſeldom, are of little prejudice even to old and weakly diſpoſed perſons.

25. But if theſe exceſſes come often, or be continued many days together, they who are uſed to a ſet ſtint, will find much hurt by them, and eſpecially they who are ſickly or ſtricken in age. Our Author relates, that having lived from the 36. Year of his Age to the 75. with only Twelve ounces of food, and Fourteen of drink for the day, he did all that while enjoy his health very proſperouſly: Afterwards by the Phyſicians counſel, and through his friends importunity, he was over-ruled to add only Two ounces a piece both to his food and to his drink. But this ſmall addition

after

after Ten days brought upon him many great infirmities; to wit, very ſore pain in his ſide, much grief in his cheſt, and a fever, which held him 35. days, ſo that the Phyſicians gave him over for a dead man: nor could he have been cured, but by returning to his former cuſtom. I my ſelf alſo know one, who for many years together having uſed himſelf to ſuppers, taking only a bit at noon, and that of ſome dry kind of food, was by the perſwaſions of friends drawn on to eat a little more largely at noon, and that of liquid ſubſtance: which thing after Ten or Twelve days ſpace brought upon him ſuch cruel pains in his ſtomach and bowels for divers weeks together, that it ſeemed verily he would have died. From which although he was twice recovered by the help of many remedies, and the care of excellent Phyſicians, yet he did ſtill fall again into the ſame paſſions. At laſt, upon his third relapſe, after many days torment, the altering of his wonted cuſtom came to remembrance, which when he had

well bethought him of, he did conclude it was the true ground of all this miſchief: whereupon he determined to return to his former courſe. Which he no ſooner began to do, but the very firſt day his pains aſſwaged, and in four days ſpace were ſo quite gone, as there remained nothing behind, ſave a great debility and weakneſſes of body: which yet notwithſtanding by little and little wore away likewiſe by means of that ſober and dry diet. For it is not the abundance of meats, nor the daintineſs, that ſtrengthens Nature; but the moderate quantity proportionable to the ſtrength, and the good condition of the food anſwerable to the conſtitution of the body.

26. Nor is *Hippocrates* Aphoriſm above alledged, contrary to this opinion of ours: inaſmuch as he there intends by a ſpare diet, That which is of ſo ſmall nutriment, and ſo little in quantity, as is not ſufficient for the maintenance of ſtrength, and upholding of a mans conſtitution. But we allow all ſorts of meats that are agree-

agreeable to Nature, and that meaſure and quantity, which is moſt convenient and proportionable to the ſtomach, and beſt conducing to health.

27. But ſome will ſay, It's not in every bodies power, (or at leaſt not with convenience) to obſerve this exact courſe of diet: what then? is there no other way for a man to preſerve his health, and to prolong his life? I anſwer, There is only one, which many excellent Phyſicians have preſcribed. And that is, That every year twice, namely in the Spring and Autumn, the body ſhould be well purged, and cleared of all ill humors. I ſpeak of thoſe who do not ordinarily uſe much exerciſe of the body, but are altogether intent upon the imployments of the mind; ſuch as are Church-men, Lawyers, Scholars, and the like. *Another help to preſerve health.*

Now this purging ought to be after a good preparation of the evil humors, and that by the advice of a skilful Phyſician: Nor ought it to be

done by ſtrong medicines one upon the neck of another; but gently, taking the medicines Two or Three days together. For ſo they will both be eaſilier born, and with much more benefit. For the firſt day, the firſt region (as the Phyſicians term it) is to be purged, that is, the Bowels: The ſecond day, the Liver: and the third day, the Veins, in which lies the great drain of ill humors. For they who do not live temperately, do every day add ſome crude humor, which being ſucked in by the veins as by a ſponge, is afterwards diſperſed through the whole body.

28. So that after Two or Three years ſpace there is ofttimes ſuch a maſs of ill humors gathered in the body, as a veſſel big enough to hold Two hundred ounces would ſcarce ſerve to receive them in.

Now theſe humors in tract of time do corrupt and putrifie, and caſt a man upon mortal infirmities; and are the very true ground why moſt men die ſo much before their time. For almoſt all that die before old age, die by

by this means: thoſe only excepted, who are ſlain by outward violences; as by fire, ſword, wild beaſts, water, or the like: as alſo thoſe who die of the ſtone, of poyſon, of the plague, or ſome ſuch other infection. And queſtionleſs there be many, who with ſtore and plenty of all things in their own houſes, die and periſh through this abundance of malignant humors in their bodies; who had they been condemned to the Gallies, and there kept at bisket and water, might have lived long, and with good health. This danger therefore may in great part be remedied by purging ſeaſonably, at leaſt twice every year. For ſo it will come to paſs, that neither the quantity of the ill humors will be very great, nor be much putrified, being evacuated and kept under by this purging at every half years end. I have known many, who by this means have prolonged their lives to extream old age, and ſcarce all their lives long been oppreſſed with any great ſickneſs.

CHAP.

CHAP. V.

Of the Commodities which a ſober diet brings to the body; and firſt, That it freeth almoſt from all diſeaſes.

29. NOw follows the third of thoſe things, which we propounded, to wit, The explication of thoſe Commodities, which a ſober life brings both to ſoul and body.

The firſt Benefit therefore is, That it doth free a man, and preſerve him from almoſt all manner of diſeaſes. For it rids away catarrhs, coughs, wheazings, dizzineſſes, and pains of the head and ſtomach: it drives away Apoplexies, Lethargies, Falling-ſickneſs, and other ill affections of the brain: it cures the Gout in the feet, and in the hands, the * Sciatica, and thoſe diſeaſes that grow in the joynts. It likewiſe prevents Crudity, the mother of all diſeaſes. In a word, it ſo tempers the humors, and maintains them in an equal proportion, that they

* *Dolores iſchiadicos.*

they offend not any way either in quantity or quality. Now where there is an agreeable proportionableneſs amongſt the humors, there is no matter for ſickneſs to work upon: inaſmuch as the ground of health lies in this, That the humors be rightly and proportionably tempered in the body.

And this both Reaſon and Experience doth confirm. For we ſee, that thoſe who keep them to a ſober courſe of diet, are very ſeldom or rather never moleſted with diſeaſes: and if at any time they happen to be oppreſſed with ſickneſs, they do bear it much better, and ſooner recover, than thoſe others, whoſe bodies are full fraught with ill humors, bred through the intemperance of Gluttony. I know very many, who although they be weak by natural conſtitution, and well grown in years, and continually buſied in imployments of the mind, nevertheleſs by the help of this Temperance they live in health, and have paſſed the greateſt part of their lives, which have been many

many years long, without any notable ſickneſs. The ſelf ſame is to be made good by the examples of the Holy Fathers and Monks of old, who lived very long, healthy, and chearful in the height of ſpare diet.

30. The reaſon hereof is, For that almoſt all the diſeaſes, with which men are ordinarily vexed, have their beginning and birth from Repletion; that is to ſay, from mens taking more of meat and drink, than Nature requires, and then the ſtomach can perfectly concoct. In proof whereof we ſee, that almoſt all diſeaſes are cured by Evacuation. For blood is taken away either by opening a vein, or by cupping-glaſſes, leaches, or otherwiſe, that Nature may be lightened: The great overflowing of humors in the bowels, and throughout the whole body, is abated and drained by Purgings and other Medicines: Abſtinence and a very ſpare diet is preſcribed. All which ways of cure do plainly ſhew, that the diſeaſe was bred by Repletion: For contraries are cured by contraries. Whereupon

Hip-

Hippocrates, *Sect.* 2. *Aphor.* 22. ſaith, *Whatever diſeaſes are bred by Repletion, are cured by Evacuation; and thoſe that are bred through Evacuation, by Repletion.* But diſeaſes by Evacuation happen ſeldom, and ſcarcely otherwiſe than upon dearths, ſieges, ſea-voyages, and the like chances. In which caſes, the aduſt humor, which the heat through want of food hath bred and kindled, is firſt to be removed; and after that, the body by little and little is to be nouriſhed and ſtrengthened, the meaſure of food being increaſed by degrees. The ſelf-ſame courſe is likewiſe to be held for the repair of Nature, when upon great ſickneſſes the Evacuations have been many, whereby the ſtrength hath been much impaired.

Since therefore almoſt all diſeaſes proceed from this ground, to wit, That more food is taken into the body, than Nature requires; it will follow, That he who follows the juſt meaſure, ſhall be free from almoſt all diſeaſes. Which thing is alſo intimated in that famous ſaying of *Hippocrates*,

pocrates, *l. 6. Epidemiõn, ſect. 4.* * *The Rule of health, is to eat without fulneſs, and to be diligent in labor.* Whereby he makes the true courſe of preſerving health to conſiſt in ſpareneſs of food, and exerciſe of the body.

* Ἄσκησις ὑγιείης ἀκορείη τροφῆς, ἀοκυίη πόνων.

Crudity the mother of diſeaſes.

31. The ſelf-ſame is confirmed by that which Phyſicians affirm, That Crudities are the Nurſery of all thoſe diſeaſes wherewith men are ordinarily vexed. Whereupon *Galen*, in his *firſt Book concerning meats of good and evil juice or nouriſhment*, ſaith, *No man ſhall be oppreſſed by ſickneſs, who keeps himſelf warily from falling into Crudities.* And in reſpect of theſe Crudities the common ſaying is, That more are killed by * ſurfets than by the ſword. And the holy Scripture ſaith, *Eccluſ.* 37. *Many have periſhed by ſurfets; but he that is temperate ſhould prolong his life.* And a little before, *Be not greedy upon every dainty, and pour not thy ſelf out upon every meat; for*

* *Non plures gladio quàm cecidere gula.*

for in many meats there will be ſickneſs. Now a ſober courſe of Diet doth prevent theſe Crudities, and thereby cuts away the ground of diſeaſes. That which we call *Crudities*, is the imperfect concoction of Food. For when the ſtomach, either through the over-great quantity of meats, or for their refractory quality, or for the variety of them taken at the ſame time, or becauſe there was not a due ſpace of time left for the perfect concoction of food, doth imperfectly digeſt: then that Chylus or juice, which it makes of the meats ſo taken, is ſaid to be Crude, that is, raw, or to have Crudity in it; which brings many inconveniences. Firſt, it fills the brain and bowels with many phlegmatick and bilious excrements. Secondly, it breeds many obſtructions in the narrow paſſages of the bowels. Thirdly, it corrupts the temper of the whole body. Laſtly, it ſtuffes the veins with putrid humors, whereof proceed very grievous diſeaſes.

32. Theſe

32. Theſe things might be largely demonſtrated; but the thing is manifeſt enough of it ſelf, eſpecially the firſt and the ſecond point: I will only therefore explain the third and fourth.

When the Chylus is crude, or malignantly concocted by the ſtomach, and rather corrupted than digeſted (for ſo *Ariſtotle* calls it, μόλυσιν, not πέψιν; a corruption, not a concoction) there cannot be bred good blood in the ſtore-houſe of the Liver, out of this kind of Chylus, but only that which is bad and vicious. For, as Phyſicians affirm, The ſecond concoction cannot amend the firſt. Now then from corrupt blood there cannot be made good nouriſhment in the body, but of neceſſity the whole temper of the body is corrupted, and ſo becomes ſubject to diſeaſes. For the third concoction, which is made in the ſmall pores of the body (where the blood is aſſimilated to every part which it is to nouriſh, and laſtly diſpoſed to the receiving of the form thereof) cannot mend the ſecond.

By

By this means the temper of the body through theſe Crudities is by little and little altered, and marred, and made ſubject to many inconveniences.

Again, the crudity of the Chylus is a cauſe, that the veins through the whole body are repleniſhed with impure and foul blood, and ſuch as is mingled with many evil humors, which in tract of time do by little and little putrifie, and at laſt upon occaſion of Labor, Heat, Cold, Winds, and the like, are ſet on fire, breaking out into great and perilous diſeaſes, whereby an innumerable company of men do periſh even in the flower of their age.

Theſe inconveniences a ſober courſe of Diet prevents, by taking away the Cruditities which are the cauſe of all. For when there is no more taken in, than the ſtomach can well concoct, and afterwards ſufficient ſpace of time is allowed thereunto, Crudities cannot ariſe, but the Chylus is made good and agreeable to Nature: And from good Chylus, good blood is bred; And from good blood there fol-

followeth good nourishment and good temper in and throughout the whole body.

By this means also the putrefaction of the humors in the veins is avoided; as likewise obstructions in the inward parts, and those superfluous excrements which do so often vex and molest the head and inward parts and joynts of the body: So that a good constitution of the body, and health is hereby preserved: for they consist in these two things, to wit, the due proportion and symmetry of the humors, both in respect of their quantity and quality; and in a certain spongy kind of disposition throughout the whole body, having no let nor impediment by obstructions, so that the spirits and blood have their free passage and recourse through all parts.

Health consisteth in two things.

Nor doth Sobriety only prevent the Crudity of humors, and the evil consequences arising thereupon: but it doth also consume the superfluous humors, and that much more safely and effectually than bodily exercise doth; as

as the famous Doctor *Viringus* doth learnedly ſhew *in his Fifth Book concerning Faſting, chap.* 3, 4, 5. For Labor doth confuſedly ſtir the body, and alwaies exerciſeth ſome parts more than other, and moſt commonly only ſome few parts alone; and that ofttimes with a great perturbation in the humors, with much heat and hazard of ſickneſs, eſpecially of Fevers, Pleuriſies, and ſeveral kinds of Diſtillations upon ſundry parts, which breed much grief and pain. But Abſtinence pierceth far more inwardly, even unto the very entrals, and to all the joynts and knittings in the body, and doth with eaſe and equality make a general evacuation: For it extenuates that which is overthickened, it opens that which is cloſed, it conſumes thoſe things that are ſuperfluous, it unlocks the paſſages of the ſpirits, and makes the ſpirits themſelves the more clear; and that without diſturbance of the humors, without fluxes and pains, without heating the body, and without hazard of diſeaſes, without expenſe of time, or

loſs

loſs and neglect of better imployments. Notwithſtanding it muſt needs be granted, That Exerciſe, if it be uſed in due time, and do not exceed meaſure, is very profitable, and to many neceſſary.

Yet ordinarily to ſuch as lead temperate and ſober lives, and follow their ſtudies, being much given to the imployments of the mind, there is no great need of long walks, or other long continued exerciſes, whereby much time is waſted and loſt: but it is ſufficient, if only for the ſpace of a quarter or half an hour before meals, they uſe to ſwing or to toſs a * Bar, Stool, or ſome ſuch like heavy thing; or taking in each hand a weight of Two or Three pounds, they ſtrike and ſwing their arms about them, the one after the other as if they *fought with a ſhadow. Theſe are Exerciſes, which many grave and worthy men, even Cardinals themſelves, do uſe (and that not undecently) in their Chambers. And there is no other which I know, that doth

* *Vectis agitatio.*

* *Σκιαμαχία.*

doth more ſtir all the muſcles of the breaſt, and of the back, nor more rid the joynts of ſuperfluous humors, than theſe forenamed Exerciſes do.

CHAP. VI.

Of Two other Commodities which it brings to the Body.

33. THe ſecond Commodity is, That a ſober Diet doth not only preſerve from thoſe diſeaſes which are bred by crudities and inward corruptions of the humors, but it doth alſo arm and fortifie againſt outward cauſes. For they who have their bodies free and untainted, and the humors well tempered, are not ſo eaſily hurt by Heat, Cold, Labor, and the like inconveniences, as other men are who are full of ill humors: and if at any time they be prejudiced by theſe outward inconveniences, they are much ſooner and eaſilier cured.

A ſober Diet armeth againſt outward cauſes and accidents.

The

The ſelf-ſame comes to paſs in wounds, bruiſes, puttings out of joynt, and breaking of bones; in regard that there is either no flux at all of ill humors, or at leaſt very little to that part that is affected. Now the flux of humors doth very much hinder the cure, and cauſeth pain and inflamations. Our Author doth confirm this by a notable proof in himſelf, *num.* 11.

Furthermore, a ſober Diet doth arm and fortifie againſt the Plague: for the venome thereof is much better reſiſted, if the body be clear and free. Whereupon *Socrates* by his Frugality and Temperance brought to paſs, that he himſelf was never ſick of the Plague, which ofttimes greatly waſted the City of *Athens* where he lived, as *Laertius* writeth, *libro.* 2. *de vitis Philoſophorum.*

It mitigateth incurable diſeaſes.

34. The third Commodity of a ſober Diet is, That although it doth not cure ſuch diſeaſes as are incurable in their own nature, yet it doth ſo much mitigate and allay them, as

as they are easily born, and do not much hinder the functions of the mind. This is seen by daily experience: for many there be who have ulcers in their Lungs, * hardness of the Liver or Spleen, the Stone in the Reins or in the bladder, old dry Itches, and inveterate distempers in their Bowels, * swellings in the Guts, wateriſh Ruptures, and divers other kinds of Burſtneſſes; who yet notwithſtanding by the help of good Diet only prolong their lives a great while, and are alwaies chearful and expedite to the affairs and buſineſſes of the mind. For as theſe diſeaſes are very much exaſperated by over-eating, ſo that they do very much afflict Nature, and in a ſhort ſpace overthrow it: ſo by a ſober courſe of life they are marvellouſly allayed and mitigated, inſomuch as very little inconvenience is felt by them, nor do they much ſhorten the ordinary race of mens lives.

* *Scirrho.*

* *Enterocele, Hydrocele, aliiſque herniæ generibus.*

CHAP. VII.

That it makes men to live long, and in the end to die without pain.

35. THe fourth Commodity is, That it brings not only health, but long life to the followers thereof, and leads them on to extream old Age; ſo that when they are to paſs out of this world, their departure is without any great pain or grief, inaſmuch as they die by a meer reſolution.

Both theſe things are manifeſt in Reaſon and in Experience: For as for old Age, it is evident, That holy men in the Deſerts and Monaſteries of old lived very long, albeit they led moſt ſtrict lives, and almoſt utterly deſtitute of all bodily conveniences: which thing ought chiefly to be attributed to their ſober Diet. So *Paul* the firſt Hermite prolonged his life to almoſt 115 years; of which he lived about a hundred in the deſert, maintaining himſelf the firſt

Forty

Forty of them with a few Dates and a draught of water, and the remainder with half a loaf of bread, which a Raven daily brought him, as S. *Jerom* writes in his Life.

S. *Antony* lived 105 years; whereof Ninety he ſpent in the deſert, ſuſtaining his body with bread and water only, ſaving that at the very laſt he added a few herbs, as *Athanaſius* teſtifieth.

Paphnutius exceeded Ninety years, eating bread only, as is gathered out of *Caſſian, Collat.* 3. *chap.* 1.

S. *Hilarion*, although he was of a weak nature, and alwaies intent upon divine affairs, yet lived Eighty four years; whereof he paſſed almoſt Seventy in the deſert, with wonderful abſtinence and rigor in his diet, and other ordering of his body, as S. *Jerom* writes.

James the Hermite, a Perſian born, lived partly in the deſert, and partly in a Monaſterie, 104 years, upon a moſt ſpare diet, as *Theodorets Religious History in Julian* makes mention.

And *Julian* himſelf, ſurnamed *Saba*, that is to ſay, Old man, refreſhed himſelf only once a week, contenting himſelf with barley-bread, ſalt, and water, as *Theodoret* in the ſame place recounts.

Macarius, whoſe Homilies are extant, paſſed about Ninety years; whereof he ſpent Threeſcore in the deſert, in continual faſtings.

Arſenius, the maſter of the Emperor *Arcadius*, lived 120 years; that is, Sixty five in the world, and the other Fifty five in the deſert, with admirable abſtinence.

Simeon Stylites lived 109 years; whereof he paſſed Eighty one * on a Pillar, and Ten in a Monaſtery. But this mans abſtinence and labors ſeem to exceed humane nature.

* *In Columna.*

Romualdus, an Italian, lived 120 years; whereof he ſpent a whole Hundred in Religion with exceeding abſtinence and moſt ſtrict courſes.

Udalricus, the Paduan Biſhop, a man of wonderful abſtinence, lived 105 years; as *Paul Bernriedenſis* witneſſeth in

in the Life of *Gregory the Seventh*, which our *Gretzer* brought to light ſome few years ago.

Francis of Pole lived till he was above Ninety years old, uſing marvellous abſtinence: for he made but one repaſt a day after ſun-ſet, and that of bread and water, very ſeldom uſing any of thoſe kinds of food which belong to *Lent*.

S. *Martin* lived Eighty ſix years.

S. *Epiphanius* almoſt a Hundred and fifteen.

S. *Jerom* about an Hundred.

S. *Auguſtine*, Seventy ſix.

S. *Remigius* Seventy four in his Biſhoprick.

Venerable Bede lived from Seven years old till he was Ninety two, in a Religious Order. It would be too long to recount all the Examples, that might be brought out of Hiſtories and the Lives of the Saints, to the confirmation of this matter. I omit very many in our times, who by means of a ſober courſe of Life and Diet have extended their lives with health until Eighty, Ninety, and Ninety five

years ſpace, or upwards. There are alſo Monaſteries of women, in which upon a moſt ſpare diet they live to Eighty or Ninety years; ſo that thoſe of Sixty and Seventy years old are ſcarce accounted amongſt the Aged.

36. Nor can it be well ſaid, That theſe whom we have recounted, lived to ſo great ages by the ſupernatural gift of God, and not by the power of Nature: Inaſmuch as this long life was not the reward of ſome few, but of very many, and almoſt of all thoſe who followed that preciſe courſe of Sobriety, and were not cut off by ſome outward chance or violence. Wherefore S. *John* the Evangeliſt, who alone amongſt the Apoſtles eſcaped violent death, lived Sixty eight years after the Aſcention of our Lord: ſo that it is very probable he arrived to the age of a Hundred years. And S. *Simeon* was a Hundred and twenty years old when he was martyred. S. *Dennis* the Areopagite lived till he was above an hundred years old. S. *James* the younger ſaw Ninety ſix, having

having continually attended prayer and faſting, and alwaies abſtained from fleſh and wine.

37. Beſides, this Priviledge belongs not only to Saints, but alſo to others: For the *Brachmans* amongſt the *Indians* live exceeding long by reaſon of their ſpare diet: And amongſt the *Turks*, the Religious profeſſors of their Mahometical ſuperſtition, who are very much given to abſtinence and auſterity.

Joſephus in his Second Book of the Wars of the *Jews*, chap. 7. writes, *That the* Eſſenes *were men of long lives, ſo that many of them lived till they were a Hundred years old, through the ſimplicity of the diet which they uſed, and their well-ordered courſe of living: for there was nothing but bread and ſome one kind of gruel or pap ſet before them at their meals.* *Democritus* and *Hippocrates* prolonged their lives to a Hundred and five years. *Plato* paſſed Eighty.

Laſt of all, when the Scripture ſaith in *Eccluſ.* 37. 30. *He that is temperate adds to his life*; it ſpeaks

generally of all those that follow abstinence, and not of Saints only. Nevertheless I grant indeed, That wicked men, and in particular, Homicides and Blasphemers, do not for the most part live long, albeit they be temperate in their diets; for the divine vengeance persecuteth them. And yet these commonly do not die by sicknesses bred through corruption of inward humors, but by some outward violence used towards them. And in like manner they who are studiously addicted to Lust, cannot be long-lived; seeing that there is nothing which doth so much exhaust the spirits and the best juice in the body, as Lust doth; nor which more weakens and overthrows Nature.

Homicides and blasphemous persons do not live long.

Neither luxurious persons.

38. But some will say, There are many in the world who come to extream old age, who never keep this sober diet that you speak of; but when occasion serves, gives the reins to Gluttony as you call it, stuffing them-

themſelves almoſt every day with meat and drink to the full.

To which I make anſwer, That theſe are but rare, and muſt needs be of a rare ſtrength and temper: For the greateſt number of Devourers and Gluttons do die before their time. Now if theſe ſtrong and * irregular Eaters would obſerve a convenient moderation, they would queſtionleſs live much longer, and in better health, and effect far greater matters by their wit and learning. For it cannot be but that they who live not frugally ſhould be full of ill humors, and ofttimes vexed with diſeaſes. Nor can they, without great prejudice to their healths, much or long intend hard and difficult buſineſſes appertaining to the mind: both in regard that the whole force of Nature and of the ſpirits is as it were * enthralled in them to the Concoction and Digeſtion of meats, from which if they be violently withdrawn by means of Contemplation, the Concoction muſt needs prove vicious, and many cru-

* Ἀνομοτ.

* Mancipata eſt.

dities necessarily follow: As also in regard that the head hereby becomes full fraught with vapors which do overcloud the mind, and if a man intend his thoughts much, cause pain and grief.

Lastly, these men are forced to use much exercise of body, or often to take medicines for the purging thereof: so that in truth however they may seem to live long in the body, yet as much as belongs to the mind and the understanding, they live but a while; in regard that it is but a little and short time, that they are fit for the functions and affairs of the mind, being forced to spend the greatest part of their time upon the care of their bodies: which is in very truth to make the Soul become the servant of the Flesh, that is, a Slave to its own Vassal. Such a life suits not with Mans nature, much less with Christianity; whose good and happiness is altogether spiritual, and is not to be otherwise purchased than by mortification of the Senses, and imployment

ployment and exercise both of Mind and Body.

39. Add further to that which hath been said, That they who are of weakly Constitutions, if so be they live temperately, are much more secure touching their health, and the prolonging of their lives, than those who are of the strongest Constitution that may be, in case they live intemperately. For these of the former sort know that they have no ill juices or moistures in their bodies, or at least not in any such quantity as to breed diseases: But those other after some few years must of necessity have their bodies cloyed with evil humors, which by little and little putrifying, do at last break out into grievous and deadly sicknesses.

Aristotle in his Problems testifies, That there was in his time a certain Philosopher named *Herodicus*, who albeit in all mens judgment he was of a most weakly Constitution, and fallen into a Consumption; nevertheless by the Art ἡ διαιτητικὴ, that is, That which prescribes the course of Diet,

Diet, he lived till he was a Hundred years old. *Plato* mentions the ſame man in his *third Book de Republ.*

Galen, in his *Book de Maraſmo*, and in his *Book of the preſervation of Health*, reports that there was in his time a certain Philoſopher, who had ſet forth a Book, wherein he took upon him to teach the way how a man might conſerve himſelf free from old Age. *Galen* doth indeed worthily deride this, as matter of vanity: yet nevertheleſs the Philoſopher by his own example gave proof, That his Art was not altogether vain, but very available to the prolonging of mans life: For when he came to his 80 year, and was ſo utterly conſumed as there ſeemed nothing but skin and bones remaining; yet nevertheleſs by his Art, and the ſingular moderation and temper of his diet, he brought to paſs, that he died not but after a great while lingring in a gentle Conſumption.

And the ſame *Galen*, in his *Fifth Book of the preſervation of Health*, ſays, *They who come forth weakly complexioned*

plexioned from their mothers womb, may by help of that Art which preſcribes the courſe of Diet, attain to extream old Age, without any diminution in their Senſes, or interruption of health by pains and ſickneſſes: And further adds touching himſelf, *As for my part, although I neither had a healthful Conſtitution of body from my very birth, nor did alway lead a life free from diſorder; yet uſing this ſelf-ſame Art, after the Twenty eighth year of my life, I never fell into the leaſt ſickneſs, except perchance now and then for one day into a Fever, and that gotten through overmuch wearineſs.*

It brings quiet diſſolution.

40. Nor do theſe followers of Temperance only come to extream old Age without feeling the pains and diſeaſes belonging thereunto; but in their very dying paſs away without ſenſe of grief: inaſmuch as the bond that knits together their ſoul and body, is unlooſed, not by any violence uſed to Nature, but by a ſimple Reſolution and Conſumption of their Radical Humor.

And

And it fares with them as with a Lamp, that when the Oyl is ſpent, goes out of it ſelf without any ado or buſineſs. For as a burning Lamp may be three ways extinguiſhed; Firſt, by outward violence, as when it is blown out: Secondly, by pouring in much water, whereby the good Liquor of the Oyl is drowned and corrupted: and Thirdly, by the waſte and ſpending of the Oyl it ſelf: So likewiſe a mans Life (which in truth reſembles much the nature of a Lamp) is extinguiſhed by Three ways and means; Firſt, by external force, to wit, of the ſword, fire, ſtrangling, and the like: Secondly, through the abundance of ill Humors, or the malignant quality of them, whereby the Radical Humor is oppreſt and overthrown: Thirdly, when the Radical Humor is in long ſpace of time quite conſumed by the Natural Heat, and blown out into the air; which is done after the ſame manner that boiling water or oyl is waſted by the heat of the fire.

Mans life compard to a Lamp.

Now

Now in the first and second kinds of death there is a great disturbance of Nature, and so consequently much grief must needs ensue, as long as that continues; in regard that the Temper is overthrown by the violence of that which is contrary to it, and the bond of Nature is forcibly broken: But in the third there is either none at all, or very little grief, in regard that the Temper is inwardly dissolved by little and little, and the Original Humidity, in which Life chiefly consists, is wasted together with the inbred heat: For whilest the Humidity or Moisture wasteth, the heat founded therein doth equally abate; and the moisture being spent, the heat is joyntly extinguished, as we see it comes to pass in Lamps. After this manner do most of them die, who have observed an exact Rule of diet, unless perchance they die by means of outward violence. For having prevented evil Humors by their good diet, there is no inward cause in them whereby their Temper should be violently overthrown, nor their Natural Heat

Heat oppreſſed. And therefore it will needs follow, that they muſt live till the Original Moiſture, together with the Heat that is founded thereupon, be ſo conſumed, as it is not ſufficient to retain the ſoul any longer in the body. And in the like manner would a mans death be, if God ſhould withdraw his conſervation of the Natural Heat, although the Radical Humor ſhould remain; or on the other ſide, if the Radical Humor ſhould by divine operation be in an inſtant conſumed.

It makes the body agil and expedite for all imployments.

41. The Fifth Commodity of a ſober Diet is, That it makes the body Lightſome, Agil, Freſh, and Expedite to all the motions appertaining thereunto. For Heavineſs, Oppreſſion of Nature, and Dulneſs proceed from the abundance of Humors, which do ſtop up the way of the ſpirits, and cloy the joynts, and fill them too full of moiſture: ſo that the exceſs of Humors being taken away by means of Diet, the cauſe of that Heavineſs, Sloth, and Dulneſs

Dulneſs is taken away, and the paſſages of the ſpirits are made free. And moreover, by means of the ſelf-ſame Diet it comes to paſs, that the Concoction is perfect; and ſo good blood is bred, out of which abundance of pure ſpirits are made, in which all the vigor and agility of the body mainly conſiſteth.

CHAP. VIII.

That it maintains the Senſes in their integrity and vigor.

42. WE have found Five Commodities which Sobriety brings to the Body: Let us now ſee the Benefits which it affords to the Mind; and they may likewiſe be well reduced to Five. *The Commodities of the Mind by a ſober Diet.*

The Firſt is, That it miniſtreth ſoundneſs and vigor to the outward Senſes. For the Senſe of Seeing is chiefly deaded in old men, by reaſon that the *It affords vigor to the Senſes.*

the Optick Nerves are cloyed with superfluous humors and vapors: whereby it comes to pass, that the Animal spirits which serve to the sight, are either darkned, or not afforded in such abundance as is needful for quick and clear discerning of things.

This impediment is taken away or much diminished by the Sobriety of meat and drink, and by abstinence from those things which repleniſh the head with fumes; such as are all fat things, and especially Butter, if it be taken in a good quantity, strong wines, and thick beer, or such as are compounded with those herbs that fly up into the Head.

43. The Sense of Hearing is likewise hindered by the flux of crude and superfluous humors out of the Brain into the Organ of hearing, or into the Nerve that serves unto it: for by this means it comes to pass that a man grows deaf or thick of hearing in that part where this flux of humors is. Now this flux is very easily prevented and driven away by the Sobriety of diet. And as it may be

be taken away by help of Phyſick after it hath befallen a man (in caſe it be not let go on too long, ſo as it take root) ſo likewiſe it may be taken away by means of Diet, eſpecially if together therewith ſome * Topical Medicines to be uſed.

* *Topica quædam.*

44. The Senſe of Taſting is chiefly marred by ill humors that infect the Organ thereof: As, if cholerick, tart, or ſalt humors poſſeſs the tongue and throat (whether it be that they come out of the Head or out of the Stomach, whoſe inward tunicle is continued with theſe Organs) all things will reliſh bitter, tart, and ſalt. This indiſpoſition is taken away by good Diet; by means whereof it is further brought about, that the moſt ordinary meats, yea and dry bread it ſelf, do better taſte and reliſh a ſober man, and yield him greater pleaſure, than the greateſt dainties that can be do to thoſe who are given to Gluttony. For the evil juices that did infect the ſtomach and the Organ of the Taſte, and which bred

* Ἀνορεξίαν. * a loathing and offence, being removed and cleared, the Appetite returneth of it self, and the pure relish and natural delight in meats is felt. In like manner, good Diet conserveth the Senses of Smelling and Touching.

45. Nevertheless, I grant that by long age the vigor of the Senses, and especially of the Eyes and Ears, is much abated and almost extinct, in regard that the Temper of the Organs, as also of the other parts, is by little and little dissolved, the Radical Humor and the Native Heat being by degrees consumed and dried up: whereupon the Temper becomes more dry than is proportionable to the operations of the Senses, and all the passages and pores are stopped up with cold Phlegm, which is most of all other things contrary to the functions of the mind. For as old men by the inward temper of their bodies grow dry and cold in excess; so likewise they become full of moisture by reason of excrementitial humors: so that old Age is nothing else but

but a cold drie temper, proceeding from the conſumption of the Radical Humor and the Native Heat, to which there muſt needs be conjoyned great ſtore of cold Phlegm, diſperſed through the whole body.

CHAP. IX.

That it mitigates the Paſſions and Affections.

46. THe Second Commodity which a ſober Diet brings to the Soul of a man is, That it doth very much abate and diminiſh the Affections and Paſſions, and eſpecially thoſe of Anger and Melancholy, taking away from them their exceſs and inordinate violence. The ſelf-ſame it works upon thoſe Affections which are conſervant about the taſte and touch of delectable things: ſo that in this regard it ought to be highly prized. For it is in truth a ſhameful thing not to be able to maſter Choler; to be ſubject to Melancholy and to ſower

ſower cares of the Phanſie, to be enthralled to Gluttony, and Slave to the Belly, to be hurried on with violence to eating and drinking, and poured out as it were to the exerciſe of luſt and concupiſcence. Nor is it only ſhameful and contrary to Vertue to be thus diſpoſed, but alſo very prejudicial in regard of Health, and full of opprobry in reſpect of good men. But Sobriety with much eaſe remedies all theſe miſchiefs, partly ſubtracting and partly correcting the Humors of the body, which are the cauſes of them. For, that the Humors are the cauſes of ſuch Paſſions, is both a received ground amongſt all Phyſicians and Philoſophers, and manifeſt by experience.

47. Inaſmuch as we ſee thoſe who are full of Cholerick Humors, to be very Angry and Raſh; and thoſe who abound with Melancholy, to be alwaies troubled with griefs and fears. And if theſe Humors be ſet on fire in the Brain, they cauſe Frenzies and Madneſs: If a tart Humor repleniſh the tunicles of the Stomach, it breeds

a

a continual Hunger and Ravening: If there be ſtore of boiling blood in the body, it incites continually to Luſt, eſpecially if together with it there be any flatulent or windy matter. The reaſon is, Becauſe the Affections of the mind follow (as is well known in Philoſophy) the apprehenſions of the Phanſie: Now the apprehenſion of the Phanſie is conformable to the diſpoſition of the Body, and to the Humors that are predominant therein. And hence it comes to paſs, that Cholerick perſons dream of fires, burning, wars, and ſlaughter: Melancholy men of darkneſs, funerals, ſepulchres, hobgoblins, runnings away, pits, and ſuch ſad and doleful matters: The Phlegmatick dream of rains, lakes, rivers, inundations, drownings, ſhipwracks: The Sanguine of flyings, courſes, banquets, ſongs, and love-matters. Now Dreams are nothing elſe but the apprehenſions of the Phanſie, when the Senſes are aſleep. Whereupon it follows, that as in ſleep, ſo alſo in waking, the Phanſie doth for the moſt part

part apprehend things anſwerable to the Humor and Quality then prevalent, and eſpecially upon the firſt preſentment of the object, till it be corrected and otherwiſe directed by reaſon.

So then the exceſs of theſe Humors doth pervert the natural condition and apprehenſion of the Phanſie. For Choler, inaſmuch as it is extream bitter and contrary to Nature, cauſeth a man to apprehend other mens words or deeds, or any thing that diſpleaſeth him, as if it were intended againſt him with deſpight and injury: And becauſe this Humor is fiery and impetuous, it makes the apprehenſion to be ſwift and violent, and drives a man on to a ſpeedy repulſe and revenge of the evil which he conceiveth done towards him. The Melancholick Humor is heavy, cold, and dry, lumpiſh, ſower, ſwart in colour, and very hurtful to the heart. And ſo it cauſeth that the Phanſie apprehends all things as having enmity, bringing ſorrow, and full of darkneſs. Now by reaſon of the cold and heavineſs therein

therein it comes to paſs, that this Humor doth not incite a man to the repulſe of evil, as Choler doth, which is light and active: but, on the contrary, it caſts a man into fears, flight, and delays. Phlegm is cold and moiſt, whereby it comes to paſs, that the apprehenſion is ſlow and dull to every thing without any vigor, acrimony, or alacrity. So that Choler makes a man angry, raſh, haſty, bold, earneſt, quarrelſome, peeviſh, angry at every thing; a ſwearer, a curſer, a clamorer, and a brawler. And hence ariſe ſo many injuries, fightings, wounds and ſlaughters, as are rife amongſt men. For even thoſe things which are committed upon drunkenneſs, do for the moſt part come from the fury of Choler ſet on fire, and augmented by the wine. Melancholy makes men ſad, faint-hearted, timorous, ſolitary, thoughtful, and inclining to deſpair. And as Choler, whilſt it boils, doth for a ſhort ſpace pervert the right judgment of the mind: ſo Melancholy perverts it almoſt alwaies, eſpecially

if it be that kind which poſſeſſeth the brain, or ſends up foul vapors from the * Hypochondriacal parts into the Head and Heart. Phlegm makes men ſlow, feeble, ſleepy, fearful, forgetful, and in a word altogether unfit for matters of worth. For albeit this Humor be not ſo hurtful to the Body as Choler and Melancholy, it is nevertheleſs exceeding contrary to the functions of the Mind, inaſmuch as by the coldneſs thereof it dulls the vigor of the ſpirits, and by the moiſtneſs thereof it cloyes the brain, and ſtops up the paſſages of the ſpirits.

* *Ex Hypochondriis.*

48. Now a Sober Diet doth in great part remedy all theſe evils. For by the continuance thereof, the evil Humors are by little and little abated, Nature either conſuming or driving them out, and eſpecially if there be adjoyned ſome little help by means of purging Medicines. Furthermore, the temper of the body is corrected, inaſmuch as there is a ſupply of pure and well-tempered a

ſupply

ſupply of pure and well-tempered blood, which is neither mixed with Crudities, nor corrupted by ſuperfluous Humors, nor exceeding in any hurtful quality. And hereupon we ſee thoſe men that are accuſtomed to Sobriety, to be calm, affable, courteous, chearful, tractable, and moderate in all things. For the benign juice or nouriſhment which Nature works upon, cauſeth benign affections and manners: and the malignant juice (ſuch as Choler and Melancholy breed, if they exceed either in Quantity or Quality) cauſeth fierceneſs and wildneſs in the affections and manners. Wherein it is alſo very conſiderable, That evil Humors do not only excite and ſtir up paſſions, and ſet them on work; but again by a certain Sympathy that is between them, are themſelves alſo ſet on fire, and ſtrengthened by the paſſions: and being thus kindled and ſtrengthened, they add new force and ſtrength to the paſſions, augmenting and confirming them.

This is evident in the Cholerick

Humor, which, when it is abundant, ſtirs up wrath by means of the apprehenſion of the Phanſie, which it hath corrupted: And on the other ſide, the commotion of Anger, by a certain kind of Sympathy, ſets on fire the ſpirits and the cholerick humor; and then again the cholerick humor being inflamed, cauſeth the Phanſie to apprehend the matter more ſtrongly and vehemently, ſo that the injury ſeems much greater than it did before: And hereupon the commotion of Anger it ſelf is increaſed and fortified. And ſo it ofttimes happens that men run out from Anger into Madneſs, if ſo be the Phanſie dwell long upon imagination of the injury. It is therefore the beſt counſel that can be given, to perſwade a man to turn away his thoughts from the injuries that he conceives to have received, inaſmuch as the thinking upon them is prejudicial not only to the Mind, but alſo to the Body. In like manner, the Melancholick Humor, by means of the Phanſie, ſtirs up grief, although there be no true ground

ground for it; and grief thus ſet on work, by a certain kind of Sympathy ſtraitens the heart, and hinders the *Dilatation thereof, whereby the melancholick humor becomes aduſt, and more malignant, in regard that the ſooty fumes cannot be diſperſed: And being thus become more malignant, it multiplies the affection of grief, and ofttimes thruſteth on to deſpair and to deadly reſolutions.

* Διαστολὴν

CHAP. X.

That it preſerveth the Memory.

49. THe Third Commodity ariſing to the Soul from a ſober Diet, is, The preſervation of the Memory. For Memory is above all things moſt hurt by a cold humor poſſeſſing the Brain, which commonly uſeth moſt to moleſt intemperate perſons, and thoſe who are ſtricken in age. For this humor both ſtops up the narrow paſſages of the ſpirits, and benumbs

the ſpirits themſelves, making them ſluggiſh: whereby the apprehenſions of the mind become ſlow, languid, and inconſtant; and ofttimes they do ſo fail a man in the midſt of his diſcourſe, as himſelf knows not what it was he ſaid, nor about what he was ſpeaking, but is fain to ask the ſtanders by concerning the matter that they were treating of. And this is cauſed Three ways: Firſt, by reaſon that the Animal ſpirit which the Phanſie makes uſe of, as well in remembrance as in all her other actions, is as it were haſtily intercepted in her courſe by the phlegmatick humour, upon the interception whereof the apprehenſion ceaſeth, and conſequently all remembrance. Secondly, this comes to paſs, in regard that the apprehenſion was feeble and without reflexion, and that by reaſon of the poverty and unaptneſs of the ſpirits. Now the apprehenſion of any thing, made without reflexion, cannot leave any ſuch print of it ſelf as is ſufficient for remembrance: Foraſmuch as all remembrance is immediately converſant

ſant about our own actions, and only mediately about the objects of thoſe actions. For I do not properly remember that *Peter* was dead; but that I ſaw, or heard, or read that he was dead: ſo that where there is no reflexion upon our own actions, there cannot be a ſufficient print left for memory. The third cauſe is, from the unaptneſs of the ſpirits: For albeit the print and footſtep be in ſome manner ſufficient for its own part; nevertheleſs it comes often to paſs, that by reaſon of the poverty, or impurity, or ſluggiſhneſs, or too much heat of the ſpirits, we cannot conveniently make uſe of that print and footſtep. And by this means it ſometimes happens, that a man almoſt quite loſeth his memory, and forgetteth all his learning; As when abundance of cold Phlegm ſtops up the narrow paſſages of the Brain, and makes the ſpirits become ſluggiſh, and doth overmuch moiſten and cool the ſubſtance of the Brain.

50. Now all this evil is wonderfully prevented or cured by a ſober and con-

venient courſe of Diet; to wit, by abſtaining from hot drinks and ſuch as fume, except it be in ſmall quantities. For albeit wine is hot, nevertheleſs being drunk often and in abundance, it breeds cold diſeaſes, to wit, Diſtillations, Coughs, * Runnings at the Noſe, Apoplexies, Palſies, &c. And the reaſon is, becauſe it fills the head with vapors, which being there refrigerated, are congealed into that cold Phlegm, which is the cauſe of all theſe evils. Nor muſt a man in this caſe abſtain from hot and fuming drinks only, but alſo from all abundance of moiſt things, and, aſmuch as may be, hold himſelf to a dry kind of diet: For ſo it will come to paſs, that the ſuperfluous humidity will either not be bred, or being bred will be conſumed; and conſequently that the obſtructions cauſed by means thereof will be removed, and the paſſages of the ſpirits made free, and the ſpirits themſelves rarified, and brought to their right quality, and the brain it ſelf reduced to its natural temper, and become

* Coryzas.

become together with the ſpirits fit and apt to the ſervice of the Phanſie and the Memory.

CHAP. XI.

That it helps the Wit and Underſtanding.

51. THe Fourth Commodity is the vigor of the Wit in excogitating, reaſoning, finding out, and judging of things, and the aptitude and fitneſs that it hath for the receiving of divine Illuminations. And hence it comes to paſs, that men given to Abſtinence are watchful, circumſpect, provident, of good forecaſt, able to give counſel, and of ſound judgment: and for matters of learning, they do eaſily grow to excellency in thoſe things whereunto they apply themſelves. As for Prayer, Meditation, and Contemplation, they do perform them with great facility, pleaſure, and ſpiritual delight.

The Ancient Fathers and thoſe that lived in the deſerts prove this by their example, who being moſt abſtinent,

ſtinent, were always freſh in their minds, and ſpent whole nights in prayer, and in ſearch and ſtudy of divine matters, with ſo great ſolace of mind that they deemed themſelves to be in Paradiſe as it were, and perceived not the paſſage of the time: And by this means they came to that great meaſure of holineſs, and familiarity with God, and were adorned with the gifts of propheſie and miracles, and became admirable to all the world. For having their minds always lifted up and ſet on God, his Majeſty vouchſafed to deſcend down to them, illuminating them wonderfully according as it is in the 34 Pſalm, *They had an eye unto him and were lightned*; making them partakers of his ſecrets, and inſtruments of his miraculous works; that ſo the world might know how acceptable their kind of life was with God, and be provoked to the honor and imitation of them.

52. There are very many alſo now adays, who tend unto the higheſt pitches of wiſdom and vertue by the ſelf-

ſelf-ſame way of Abſtinence: whereof ſome are very admirable in all mens eyes, through the abundance of their writings, and their ſurpaſſing learning. But no man without the aſſiſtance of Sobriety can perform any ſuch matter: and if he obſtinately attempt it, he ſhall kill himſelf long before his time. No man is able without the help of this vertue to refrain his paſſions, to keep his mind in quiet, to perform the ſervices of the mind about divine myſteries with eaſe and pleaſure, or to come to any eminent degree of holineſs. For Sobriety is as it were the ground and Baſis of all theſe things, as *Caſſian* teacheth in his Fifth Book which is *de Gaſtrimargia, chap.* 14. and 17. So that all the Saints who have gone about the building up of the high Tower of Evangelical Perfection, have made their beginning from this vertue, as from the foundation of their ſpiritual fabrick.

53. Nor is it any thing contrary to this which we have ſaid, that Faith ought to be held the foundation of all vertues,

vertues, and conſequently the groundwork of all this ſpiritual building: Inaſmuch as Faith is the internal and primary foundation, into which all other vertues are ſet, and whereupon they are reared: but Abſtinence is an outward, ſecondary, and miniſterial foundation, inaſmuch as it removes thoſe things which breed impediment to the exerciſes of Faith, and to the functions of the Intellectual faculty, or make them full of difficulty, unpleaſant, and tedious: And together herewith it affords many helps, whereby the functions of the Intellectual power become more clear, eaſie to be performed, and delightful.

For all ſpiritual progreſs doth depend upon the uſe of the Underſtanding, and of Faith which reſides in the Underſtanding. For we cannot love any good thing, or profit in the love thereof, nor hate any evil thing, or grow in the hatred thereof, except it be propoſed by the Underſtanding, ſo as it may move the Affections: Whereupon he that is ſo diſpoſed by heavenly Grace, as that heavenly

matters

matters are always in his mind (as it was in the Apoſtles, and in other Apoſtolical men) will eaſily contemn all earthly things, and ſo by degrees, from a great meaſure of holineſs attained here below, mount up to the injoyment of a glorious Crown of everlaſting bliſs in heaven. For the Wil doth eaſily conform it ſelf to the judgment of the Underſtanding, when matters are propounded by the Underſtanding, not by ſtarts as it were, but conſtantly and ſeriouſly. From theſe grounds it is evident, That thoſe things which hinder the functions of the Mind, or obſcure them, or make them to become difficult and irkſome, are the things which in very truth debar us from attaining to any great meaſure of perfection either in Learning, or in exerciſes of Religion, or in ſanctity of Life: And on the contrary, thoſe things which make the functions of the Mind to become more eaſie, expedite, clear, and delightful, are thoſe things which fit a man to intend ſpiritual affairs with eaſe and pleaſure, and do lead on to the ready attain-

attainment of excellent wiſdom and holineſs.

54. Since Sobriety then hath this vertue, that it takes away thoſe things which hinder the conſideration of the Mind, or make it to become difficult and unpleaſant, and doth make ſupply of thoſe things, whereby it becomes eaſie and pleaſant: It deſerves juſtly to be called the ſecondary Foundation of wiſdom and ſpiritual progreſs. Now how this is brought to paſs, is manifeſt by that which hath been ſaid formerly. For the things that hinder ſpeculation, and make it irkſome, are theſe, Too much moiſture of the brain, abundance of vapors and ſooty exhalations, obſtructions of the paſſages of the brain, too much ſtore of blood, heating of the ſpirits, ariſing from blood or Choler, the flying up of cholerick vapors, and thoſe which proceed from aduſt melancholy into the head, cholerick and melancholick humors poſſeſſing the brain. Now all theſe impediments, if ſo be they be not already in act, are prevented by means of a Sober

Diet,

Diet, ſo that they cannot ſteal in upon a man: And if they be already got into the body, they are by little and little overcome and amended, eſpecially if at the beginning there be uſe made of ſome ſuch medicines as are needful; unleſs the evil be inveterate and incurable: as it ſometimes happens, that there is bred a continued madneſs, to wit, when Melancholy and Phlegm have poſſeſſed the brain.

Nor doth a Sobet Diet only take away the impediments of Speculation, but alſo miniſter the proper helps thereof, to wit, good blood, and conſequently pure and well-tempered ſpirits, and ſuch a temper in the brain as ought to be. For the very temper of the brain it ſelf, which by Intemperance is made either too moiſt, or too cold, or too dry, or too hot, is by little and little mended through the help of diet, and reduced to mediocrity.

55. This fruit of Temperance ought to be highly eſteemed: For what can

This is a Benefit of greateſt moment.

a Christian man more desire, and especially he that intends Piety, than after long old age to enjoy his Mind healthful, cheary, expedite, and vigorous to all imployments and functions thereof? For besides that this is very pleasant in its own nature, it brings along with it, if so be we desire it, a very great spiritual commodity: For then by long experience of forepast age, the vanity of the world is better discerned, and becomes more contemptible; heavenly matters begin to relish us better, and earthly to be despised: Those everlasting future things which hang over our heads, are always before our eyes, and call upon us to make fitting preparation for them; All the knowledg and experience which we have gotten from our youth up until that time, turns then greatly to our advantage, and we reap the sweet fruit thereof. And then the affections and perturbations of our minds being calmed, we can with great ease and pleasure give our selves to Prayer, Meditation of divine matters, Reading of Scripture and

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the works of the holy Fathers. Then we may with delight always buſie our minds with pious cogitations, and, as the holy Fathers were wont, be always ruminating upon ſome one or other divine ſentence out of Gods Word, and with great reverence and devotion be conſtantly partakers of the Prayers, and other publick duties which the Church enjoyns us unto. It is not to be believed, what an aptneſs and facility there is in a ſober old age to all theſe good duties and imployments of the mind, and how much pleaſure and conſolation they ſhall here find by means thereof, and conſequently increaſe their reward hereafter.

56. This was that which principally drew me on to the penning of this Treatiſe, to wit, that I might thereby recommend to all pious minded Chriſtians, and eſpecially to them which are more particularly ſet apart for devotion, ſo incomparable a good as this is; by means whereof they may live long in Health, and ſerve God with great eaſe and chearfulneſs, and

a Christian man more desire, and especially he that intends Piety, than after long old age to enjoy his Mind healthful, cheary, expedite, and vigorous to all imployments and functions thereof? For besides that this is very pleasant in its own nature, it brings along with it, if so be we desire it, a very great spiritual commodity: For then by long experience of forepast age, the vanity of the world is better discerned, and becomes more contemptible; heavenly matters begin to relish us better, and earthly to be despised: Those everlasting future things which hang over our heads, are always before our eyes, and call upon us to make fitting preparation for them; All the knowledg and experience which we have gotten from our youth up until that time, turns then greatly to our advantage, and we reap the sweet fruit thereof. And then the affections and perturbations of our minds being calmed, we can with great ease and pleasure give our selves to Prayer, Meditation of divine matters, Reading of Scripture and

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and

and fit their minds for the entertainment of divine Inspirations and Illuminations, and lay up in store for themselves a great treasure of good works. A long life is little worth, and of small advantage, if it be spent in the service of the world, and not of God, being given to Covetousness, Ambition, and Pleasure: but if it be altogether devoted to God, and wholly imployed in the practice of vertue, then undoubtedly it is a thing that ought to be highly prized, as being of singular benefit and advantage both to a mans own self and to the world.

Wherefore albeit Sobriety have that vertue, that it preserves all men in general (and not only those who are given to piety) healthy in body, and sound and vigorous in their minds: yet the pursuit thereof seems more properly to belong to them who follow mainly after piety, and endeavor to please God asmuch as they possibly can; in regard it will bring them exceeding great comfort in this life, and hereafter yield them great abundance of fruit in life eternal.

CHAP.

CHAP. XII.

That it quencheth or allayeth the heat of Luſt.

57. THe Fifth Commodity of a Sober Diet is, That it extinguiſheth the fury of Luſt, and doth wonderfully allay the Temptations of the Fleſh, and procures much tranquillity both to the Fleſh and to the Spirit: For it was rightly ſpoken by one, That * *Venus grows cold without the fellowſhip of Ceres and Bacchus.* And this remedy againſt this kind of evil hath been ever put in practiſe by all thoſe who have been eminent in holineſs. And verily next the divine Grace it ſelf, there is nothing ſo potent as this is, inaſmuch as Sobriety doth take away not only the matter it ſelf, but the impulſive and the exciting cauſes of Luſt. The *Matter* of Luſt, I call the abundance of Seed; The *Impulſive cauſe*, the ſtore of Animal Spirits, whereby the

* *Sine Cerere & Bacchо friget Venus.*

the Seed is expelled: And by the *Exciting cause*, I mean the Imagination of luſtful matters. This Imagination firſt ſtirs up the Concupiſcence, and that ſtraightways moves the ſpirits to the expulſion, and they being thus ſtirred up do accompliſh the thing, except the Will do reſtrain them. Now in the overcoming of this violence doth the Chriſtian Combate chiefly lie, eſpecially in them that are in the flower of their Age, and in the ſtrength of Nature.

58. Now Sobriety doth take from the Matter and the Impulſive cauſe: for it maketh an abatement by degrees both in the quantity and heat of the Seed. It doth likewiſe diminiſh the ſtore and firineſs of the ſpirits, by abſtaining from hot and windy meats, and from the uſe of wine and ſtrong beer, at leaſt ſo long as is needful for coming to the right Mediocrity. And when the Seed is diminiſhed and tempered, and withal the ſpirits, luſtful imaginations do ceaſe of their own accord: or if ſo be they riſe, they are eaſily quelled, except it be ſo, that by

by Gods permiſſion they are continued through the devils ſuggeſtion. For luſtful imaginations do ſpring up in the Mind through a certain kind of ſympathy which they have with the diſpoſition of the Body, to wit, by reaſon of the abundance of Seed and Spirits; as alſo other imaginations do, which follow the condition of the Predominant Humor, as we formerly declared. In ſign and proof whereof, we ſee the followers of Sobriety for the moſt part free from ſuch kiud of imaginations and temptations, or rarely moleſted with them. Now if ſo be there be not ſtore of theſe cauſes laid up beforehand in the body, Sobriety doth eaſily prevent their growth, inaſmuch as it cauſeth that a man neither eats nor drinks more than the ſuſtentation of the body requires: For he doth not meaſure the quantity of thoſe things which he takes, by his Appetite, which is altogether deceitful; but by Reaſon, which looks what and how much is proportionable for the conſervation of the Body, and the performance of the

the duties and services belonging to the Mind.

Why the Appetite is deceitful.

59. Now there is a double Reason, why the Appetite becomes a deceitful Measurer in this kind. The first is, Because the Appetite doth not only desire that which is necessary to the conservation of the Body, but also that which may serve for the use of Procreation. For the appetite of eating and drinking is both in men and beasts ordained to both these ends, to wit, to the conservation of the Individual, and to the propagation of the whole Kind. And therefore Reason chargeth them who desire to live chastly, and not to be molested by the sting of Lust, that they should not obey their Appetite to the full, but give it satisfaction only to the half, that is, only asmuch as is needful for the sustenance of the Body: which thing if they carefully observe, there will be little store of Seed bred in their Bodies, and very few incitements to Lust, For Seed is bred of that superfluity of the nourishment, which

which was more than requiſite for the ſuſtentation of the body. So that where there is no more ſuſtenance taken in, than is ſufficient for the nouriſhment of the body, there remains either nothing at all, or very little to be diſtributed for the increaſe of Seed.

60. The other cauſe why the Appetite is deceitful, is, Becauſe it oftentimes longs after more than is any way proportionable to either of theſe fore-mentioned ends, that is to ſay, more than is fitting either for the nouriſhment of the Body, or for the matter of Propagation. And that is cauſed either through the ill diſpoſition of the ſtomach, as it comes to paſs in that ravening kind of Appetite, which is called *Dogs-hunger*, * *Ox-hunger*, and when the Melancholick Humor is ſoaked into the tunicles of the ſtomach: or elſe by reaſon of the condiments, and * Lickoriſh cooking of the meats themſelves, which by their variety and new reliſhes do go on continually provoking

* *Bulimia.*

* *Mangonia.*

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the Appetite, and ſtirring up Gluttony. In which regard, this variety and curious dreſſing of meats is, as Phyſicians teach, eſpecially to be eſchewed by all them that are followers of Sobriety and Chaſtity, and in very truth by all thoſe who have care of their health, concerning which thing we have diſcourſed more largely before.

By all this it appears, That there is far greater vertue and power for the quenching of Luſt, in Sobriety and Abſtinence, than in other corporal mortifications, ſuch are hair-cloths, whippings, *lying upon the ground, and bodily labors; for theſe do only afflict the body outwardly, and but raſe the skin as it were, but come not at all to the ground of the evil which lies hidden within: But Abſtinence plucks up the cauſe of all by the roots in the inward veins, reducing the natural temper to a juſt mediocrity. This remedy then is to be uſed by all thoſe who are vexed with this diſeaſe.

*Chamæunia.

61. And thus much touching the benefits and ſingular fruits of Sobriety: all which might well be confirmed by the teſtimonies of the ancient holy Fathers: but for brevity ſake I omit them, contenting my ſelf with one paſſage only out of S. *Chryſoſtom*, who in his firſt Homily concerning Faſting writes thus: *Faſting is, aſmuch as lies in us, an imitation of the Angels, a contemning of things preſent, a ſchool of prayer, a nouriſhing of the ſoul, a bridle of the mouth, an abatement of concupiſcence, as they that uſe to faſt do well know and prove in themſelves: It mollifies rage, it appeaſeth anger, it calms the tempeſts of Nature, it excites reaſon, it clears the mind, it diſburdens the fleſh, it chaſeth away night-pollutions, it frees from head-ach, and it breeds clear and well-coloured viſages. By faſting a man gets compoſed behavior, free utterance of his tongue, right apprehenſions of his mind, &c.* See him likewiſe in his Firſt Homily on *Geneſis*. And agreeable to this we find many things in S. *Baſil*, in his Oration concerning *Faſting*; In *Ambroſe*, in his Book of *Elias* and *Faſting*;

ing; and in *Cyprian*, in his Oration concerning *Fasting*; and in many others.

CHAP. XIII.

That a Sober Diet is not of any grief or trouble: and that Intemperance bringeth many great and grievous maladies.

62. But some will object, That this straitness of Diet is troublesome, in regard it leaves a man always tormented as it were with hunger; and therefore it were better to die sooner, than to prolong a wretched life by such a painful medicine; accordingly as it was once said by a certain diseased person, whose Thigh was to be cut off; that * *The preservation of life would be too dear bought at the price of so much pain.*

* *Non est tanto digna dolore salus.*

To which I answer, At first indeed this spareness of Diet is somewhat troublesome, in regard of the contrary

trary uſage formerly, and alſo in regard of the inlargement of the ſtomach: but by little and little that trouble is removed. For we muſt not ſuddenly paſs from a great quantity to a ſmall, but every day by degrees ſubtracting a little, till we come to the juſt meaſure, as *Hippocrates* doth oftentimes warn: for by this means the ſtomach is contracted by little and little without any great trouble, and the greedineſs, which was formerly felt, is taken away. Now when the ſtomach comes to be contracted to the right meaſure that it ought, there is no more trouble remaining by means of a Sober Diet, inaſmuch as that ſmall quantity doth juſtly agree and anſwer the capacity and ſtrength of the ſtomach. In proof whereof we ſee, that it is very grievous to moſt men to forbear their uſual Break-faſt at the beginning of *Lent*; but by little and little that offence is diminiſhed: and divers do in the end find ſuch benefit by Abſtinence, as that they chooſe willingly ever after to forbear Break-faſt. The ſelf-ſame do

many prove in forbearing of Suppers. And in like manner, after that men have a while forced themſelves, they find no pain in abſtaining from divers kinds of meats, to which their appetites did formerly lead them with great violence. It is therefore altogether untrue which is commonly objected, That a ſober Diet doth torment a man with continual hunger.

63. Secondly, I anſwer, Suppoſe there were ſome trouble in ſuch kind of diet, and that it ſhould dure long, (which yet in truth is not ſo) yet ought we to conſider the many profits and benefits which it brings in recompenſe of this ſmall trouble, to wit, That a ſober Diet expels diſeaſes, preſerves the body agil, healthful, pure and clean from noiſomneſs and filthineſs, cauſeth long life, breeds quiet ſleep, makes ordinary fare equal in ſweetneſs to the greateſt dainties, and moreover keeps the Senſes ſound, and the Memory freſh, and adds perſpicacity to the Wit, and clearneſs and aptneſs for the receiving of divine Illuminations; And further, quits the Paſſi-

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ons, drives away Wrath and Melancholy, and breaks the fury of Luſt; In a word, repleniſheth both ſoul and body with exceeding good things; ſo that it may well be termed the mother of Health, of Chearfulneſs, of Wiſdom, and, in ſum, of all Vertues.

64. And on the contrary, a diſordered life repays that ſmall and fading pleaſure, which it affords to the throat, with an innumerable company of miſchiefs: For it oppreſſeth the belly with the weight thereof, it deſtroys health, it makes the body to become noiſome, ill-ſented, filthy, and full fraught with muck and excrements; it inflames Luſt, and inthrals the mind to paſſions; it dulls the Senſes, weakens the Memory, obſcures the Wit and Underſtanding, and, in ſum, makes the Mind become lumpiſh and unapt for performance of the functions proper thereunto, ſuch as are Learning, Prayer, Meditation, and all other excellent and lofty matters; whereby is brought about, that there can be little

The diſcommodities of Intemperance.

progress made either in knowledg of good things, or in holiness of life, or in the exercise and performance of good works.

And what a goodly Benefit is it, for the injoyment whereof we undergo all this loss and damage! Nothing but a short delight of the throat for a minutes space, which is only felt whilst the meat is in chewing and going down into the belly; which in its own nature is very base and contemptible, being no other than that which is common with us together with the beasts, and such as doth affect only a very small portion of the body, to wit, the tongue, the palate, and the throat: For this it is, that we pull upon our selves all these mischiefs; and through the desire of this it is, that the following of Temperance seems such a difficult business: For were there no pleasure in taking meat and drink, there would be no grief in forbearing them. Intemperance then hath no other piece of goodness in it, than only a base momentany delight and pleasing of

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the throat. What a height of miſery and indignity then muſt it needs be for a man to inthral himſelf to the ſlavery thereof, and for this cauſe to indanger ſo many inconveniences and prejudices! what a deal of wormwood and gall doth Gluttony pour in, after the ſmall ſweet and pleaſure which it hath afforded!

65. Theſe things ought to be diligently conſidered and weighed by wiſe men, and eſpecially by Churchmen, and ſuch as ſet themſelves apart to the ſervice of God, whoſe profeſſion is to attend continually upon divine myſteries and the functions of the mind. For if we carefully ponder theſe things, it will not be poſſible but that we ſhould make choice of Sobriety and find it pleaſant and eaſie; and on the contrary, intemperance will appear and prove full of horror and deteſtation unto us: we ſhall be aſhamed of our delicacy, and bluſh at the feeble and baſe tempers of our minds, that are ſo captivated to the ſervice of Gluttony, that we ſlaviſhly obey the Tyrannical Rule of it, not

being able to resist the most base and transitory allurements thereof. What can be more vile and undecent for a man, than to be a slave to his belly? And what greater madness than to renounce and quit our interest in all those excellent benefits which Sobriety brings both to Soul and Body, for a little tickling delight in the throat? and to expose our selves to the lash of all those evils both of Soul and Body, wherewith Intemperance scourgeth her followers? Oh the wretched condition of mankind, that is subject to so great vanity, blinded with so much darkness, and beset with so many errors; whose mind is deluded in his judgment and choice, by a vain appearance of delectable good, as it useth to be in dreams!

66. And thus much shall suffice to have spoken touching Sobriety, as it is the soveraign means and instrument for preservation of bodily health and vigor of mind in and unto long old age, and as it is a procurer of the most excellent good that can be, to both parts of a man, bringing abundance

dance both of Temporal and Spiritual Benefits to the exercisers thereof.

I heartily beseech God, that the things thus written may prove to the good of many; and will conclude in the words of S. *Peter*, exhorting all men to Sobriety, 1 *Pet.* 5. 6. *Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist, stedfast in the faith.* For Sobriety is not only available for the overcoming of the temptations of the Flesh, to which the greatest part of the world are subject; but absolutely for all other likewise, and is helpful to every kind of vertue, as is plain and evident by what we have formerly in this Treatise proved.

A TREATISE of *Temperance* and *Sobriety*.

Written by LUD. CORNARUS,

Tranſlated into Engliſh by

Mr. GEORGE HERBERT.

HAving obſerved in my time many of my friends, of excellent wit and noble diſpoſition, overthrown and undone by Intemperance; who, if they had lived, would have been an ornament to the world, and a comfort to their friends: I thought fit to diſcover in a ſhort Treatiſe, that Intemperance was not ſuch an evil, but it might eaſily be remedied: which I undertake the more willingly, becauſe divers worthy young men have obliged me unto it. For when they ſaw their parents and kindred ſnatcht away in the midſt

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of their days, and me contrariwise, at the age of Eighty and one, strong and lusty; they had a great desire to know the way of my life, and how I came to be so. Wherefore that I may satisfie their honest desire, and withal help many others, who will take this into consideration, I will declare the causes which moved me to forsake Intemperance, and live a sober life, expressing also the means which I have used therein. I say therefore, that the infirmities, which did not only begin, but had already gone far in me, first caused me to leave Intemperance, to which I was much addicted: For by it, and my ill constitution, (having a most cold and moist stomach) I fell into divers diseases, to wit, into the pain of the stomach, and often of the side, and the beginning of the Gout, with almost a continual fever and thirst.

From this ill temper there remained little else to be expected of me, than that after many troubles and griefs I should quickly come to an end, whereas my life seemed as far from it by Nature,

ture, as it was near it by Intemperance. When therefore I was thus affected from the Thirty fifth year of my age to the Fortieth, having tried all remedies fruitlesly, the Physicians told me that yet there was one help for me, if I could constantly pursue it, to wit, *A sober and orderly life*: for this had every way great force for the recovering and preserving of Health, as a disorderly life to the overthrowing of it; as I too well by experience found. For Temperance preserves even old men and sickly men sound: But Intemperance destroys most healthy and flourishing constitutions: For contrary causes have contrary effects, and the faults of Nature are often amended by Art, as barren grounds are made fruitful by good husbandry. They added withal, that unless I speedily used that remedy, within a few months I should be driven to that exigent, that there would be no help for me, but Death, shortly to be expected.

Upon this, weighing their reasons with my self, and abhorring from so sudden an end, and finding my self con-

continually oppreſſed with pain and ſickneſs, I grew fully perſwaded, that all my griefs aroſe out of Intemperance: and therefore out of an hope of avoiding death and pain, I reſolved to live a temperate life.

Whereupon, being directed by them in the way I ought to hold, I underſtood, that the food I was to uſe, was ſuch as belonged to ſickly conſtitutions, and that in a ſmall quantity. This they had told me before: But I, then not liking that kind of Diet, followed my Appetite, and did eat meats pleaſing to my taſte; and, when I felt inward heats, drank delightful wines, and that in great quantity, telling my Phyſicians nothing thereof, as is the cuſtom of ſick people. But after I had reſolved to follow Temperance and Reaſon, and ſaw that it was no hard thing to do ſo, but the proper duty of man; I ſo addicted my ſelf to this courſe of life, that I never went a foot out of the way. Upon this, I found within a few days, that I was exceedingly helped, and by continuance thereof, within leſs than one

year

year (although it may seem to some incredible) I was perfectly cured of all my infirmities.

Being now sound and well, I began to consider the force of Temperance, and to think thus with my self: If Temperance had so much power as to bring me health; how much more to preserve it: Wherefore I began to search out most diligently what meats were agreeable unto me, and what disagreeable: And I purposed to try, whether those that pleased my taste brought me commodity or discommodity; and whether that Proverb, wherewith Gluttons use to defend themselves, to wit, *That which savors is good and nourisheth*, be consonant to truth. This upon trial I found most false: for strong and very cool wines pleased my taste best, as also melons, and other fruit; in like manner, raw lettice, fish, pork, sausages, pulse, and cake, and py-crust, and the like: and yet all these I found hurtful.

Therefore trusting on experience, I forsook all these kind of meats and drinks, and chose that wine that fitted

ted my ſtomach, and in ſuch meaſure, as eaſily might be digeſted: Above all, taking care never to riſe with a full ſtomach, but ſo as I might well both eat and drink more. By this means, within leſs than a year I was not only freed from all thoſe evils which had ſo long beſet me, and were almoſt become incurable; but alſo afterwards I fell not into that yearly diſeaſe, whereinto I was wont, when I pleaſed my Senſe and Appetite. Which benefits alſo ſtill continue, becauſe from the time that I was made whole, I never ſince departed from my ſetled courſe of Sobriety, whoſe admirable power cauſeth that the meat and drink that is taken in fit meaſure, gives true ſtrength to the body, all ſuperfluities paſſing away without difficulty, and no ill humors being ingendred in the body.

Yet with this diet I avoided other hurtful things alſo, as too much heat and cold, wearineſs, watching, ill air, overmuch uſe of the benefit of marriage. For although the power of health conſiſts moſt in the proper-

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tion of meat and drink, yet these forenamed things have also their force. I preserved me also, asmuch as I could, from hatred and melancholy, and other perturbations of the mind, which have a great power over our constitutions. Yet could I not so avoid all these, but that now and then I fell into them; which gained me this experience, that I perceived, that they had no great power to hurt those bodies, which were kept in good order by a moderate Diet: So that I can truly say, That they who in these two things that enter in at the mouth, keep a fit proportion, shall receive little hurt from other excesses.

This *Galen* confirms, when he says, that immoderate heats and colds, and winds and labors did little hurt him, because in his meats and drinks he kept a due moderation; and therefore never was sick by any of these inconveniences, except it were for one only day. But mine own experience confirmeth this more; as all that know me, can testifie: For having endured many heats and colds, and other

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like diſcommodities of the body, and troubles of the mind, all theſe did hurt me little, whereas they hurt them very much who live intemperately. For when my brother and others of my kindred ſaw ſome great powerful men pick quarrels againſt me, fearing leſt I ſhould be overthrown, they were poſſeſſed with a deep Melancholy (a thing uſual to diſorderly lives) which increaſed ſo much in them, that it brought them to a ſudden end. But I, whom that matter ought to have affected moſt, received no inconvenience thereby, becauſe that humor abounded not in me.

Nay, I began to perſwade my ſelf, that this ſuit and contention was raiſed by the Divine Providence, that I might know what great power a ſober and temperate life hath over our bodies and minds, and that at length I ſhould be a conqueror, as alſo a little after it came to paſs: For in the end I got the victory, to my great honor, and no leſs profit: whereupon alſo I joyed exceedingly; which exceſs of joy neither could do me any hurt. By which

which it is manifeſt, That neither melancholy, nor any other paſſion can hurt a temperate life.

Moreover I ſay, That even bruiſes and ſquats, and falls, which often kill others, can bring little grief or hurt to thoſe that are temperate. This I found by experience, when I was Seventy years old: for riding in a Coach in great haſte, it happened that the Coach was overturned, and then was dragged for a good ſpace by the fury of the horſes, whereby my head and whole body was ſore hurt, and alſo one of my arms and legs put out of joynt. Being carried home, when the Phyſicians ſaw in what caſe I was, they concluded that I would die within Three days. Nevertheleſs at a venture Two Remedies might be uſed, letting of blood, and purging, that the ſtore of humors, and inflamation, and fever (which was certainly expected) might be hindred.

But I, conſidering what an orderly life I had led for many years together, which muſt needs ſo temper the humors of the body, that they could not

not be much troubled, or make a great concourſe, refuſed both remedies, and only commanded that my arm and leg ſhould be ſet, and my whole body anointed with oyl: and ſo without other remedy or inconvenience I recovered; which ſeemed as a miracle to the Phyſicians. Whence I conclude, That they that live a temperate life, can receive little hurt from other inconveniences.

But my experience taught me another thing alſo, to wit, That an orderly and regular life can hardly be altered without exceeding great danger.

About Four years ſince, I was led by the advice of Phyſicians, and the daily importunity of my friends, to add ſomething to my uſual ſtint and meaſure. Divers reaſons they brought, as, that old age could not be ſuſtained with ſo little meat and drink; which yet needs not only to be ſuſtained, but alſo to gather ſtrength, which could not be but by meat and drink. On the other ſide I argued, that Nature was contented with a little, and that I had for many years continued in good

good health, with that little measure; that Custom was turned into Nature, and therefore it was agreeable to reason, that my years increasing, and strength decreasing, my stint of meat and drink should be diminished, rather than increased; that the patient might be proportionable to the agent, and especially since the power of my stomach every day decreased. To this agreed two Italian Proverbs, the one whereof was, * *He that will eat much, let him eat little*; because by eating little he prolongs his life. The other Proverb was, * *The meat which remaineth, profits more than that which is eaten.* By which is intimated, that the hurt of too much meat is greater, than the commodity of meat taken in a moderate proportion.

* *Mangerà più, chi manco mangia. Ed è contrario. Chi più mangia, manco mangia. Il senso, è Poco vive, chi troppo sparechia.*

* *Fa più pro quel' che si lascia sul' tondo, che quel' che si mette nel ventre.*

But all these things could not defend me against their importunities. Therefore, to avoid obstinacy, and gratifie my friends, at lengh I yielded, and per-

permitted the quantity of meat to be increaſed, yet but Two ounces only. For whereas before the meaſure of my whole days meat, *viz.* of my bread, and eggs, and fleſh, and broth, was 12 ounces exactly weighed; I increaſed it to the quantity of 2 ounces more: and the meaſure of my drink, which before was 14 ounces, I made now 16.

This addition after ten days wrought ſo much upon me, that of a chearful and merry man I became melancholy and cholerick; ſo that all things were troubleſome to me: neither did I know well, what I did or ſaid. On the Twelfth day, a pain of the ſide took me, which held me Two and twenty hours. Upon the neck of it came a terrible fever, which continued Thirty five days and nights; although after the Fifteenth day it grew leſs and leſs. Beſides all this, I could not ſleep, no not a quarter of an hour: whereupon all gave me for dead.

Nevertheleſs, I by the grace of God cured my ſelf, only with returning to my former courſe of Diet, although I was now Seventy eight years old, and

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my body ſpent with extream leanneſs, and the ſeaſon of the year was winter and moſt cold air. And I am confident, that under God nothing holp me, but that exact rule which I had ſo long continued. In all which time I felt no grief, ſave now then a little indiſpoſition for a day or Two.

For the Temperance of ſo many years ſpent all ill humors, and ſuffered not any new of that kind to ariſe, neither the good humors to be corrupted or contract any ill quality, as uſually happens in old mens bodies, which live without rule. For there is no malignity of old age in the humors of my body, which commonly kills men. And that new one, which I contracted by breaking my diet, although it was a ſore evil, yet had no power to kill me.

By this it may clearly be perceived, how great is the power of order and diſorder; whereof the one kept me well for many years; the other, though it was but a little exceſs, in a few days had ſo ſoon overthrown me. If the world conſiſt of order, if our corporal life

life depend on the harmony of humors and elements, it is no wonder that order ſhould preſerve, and diſorder deſtroy. Order makes arts eaſie, and armies victorious, and retains and confirms kingdoms, cities, and families in peace. Whence I conclude, that an orderly life is the moſt ſure way and ground of health and long days, and the true and only medicine of many diſeaſes.

Neither can any man deny this, who will narrowly conſider it. Hence it comes, that a Phyſician, when he cometh to viſit his Patient, preſcribes this Phyſick firſt, That he uſe a moderate diet: and when he hath cured him, commends this alſo to him, if he will live in health. Neither is it to be doubted, but that he ſhall ever after live free from diſeaſes, if he will keep ſuch a courſe of life; becauſe this will cut off all cauſes of diſeaſes, ſo that he ſhall need neither Phyſick nor Phyſician: yea, if he will give his mind to thoſe things which he ſhould, he will prove himſelf a Phyſician, and that a very compleat one: For indeed no man

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can be a perfect Physician to another, but to himself only. The reason whereof is this, Every one by long experience may know the qualities of his own nature, and what hidden properties it hath, what meat and drink agrees best with it; which things in others cannot be known without such observation, as is not easily to be made upon others; especially since there is a greater diversity of tempers, than of faces. Who would believe that old wine should hurt my stomach, and new should help it; or that cinnamon should heat me more than pepper? What Physician could have discovered these hidden qualities to me, if I had not found them out by long experience? Wherefore one to another cannot be a perfect Physician. Whereupon I conclude, since none can have a better Physician than himself, nor better Physick than a Temperate Life; Temperance by all means is to be imbraced.

Nevertheless, I deny not but that Physicians are necessary, and greatly to be esteemed for the knowing and curing

curing of diſeaſes, into which they often fall, who live diſorderly: For if a friend who viſits thee in thy ſickneſs and only comforts and condoles, doth perform an acceptable thing to thee; how much more dearly ſhould a Phyſician be eſteemed, who not only as a friend doth viſit thee, but help thee!

But that a man may preſerve himſelf in health, I adviſe, that inſtead of a Phyſician a regular life is to be imbraced, which, as is manifeſt by experience, is a natural Phyſick moſt agreeable to us, and alſo doth preſerve even ill tempers in good health, and procure that they prolong their life even to a hundred years and more, and that at length they ſhut up their days like a Lamp, only by a pure conſumption of the radical moiſture, without grief or perturbation of humors. Many have thought that this could be done by *Aurum potabile*, or the *Philoſophers-ſtone*, ſought of many, and found of few. But ſurely there is no ſuch matter, if Temperance be wanting.

But ſenſual men (as moſt are) deſiring to ſatisfie their Appetite, and pamper

their belly, although they ſee themſelves ill-handled by their intemperance, yet ſhun a ſober life; becauſe they ſay, It is better to pleaſe the Appetite (though they live Ten years leſs than otherwiſe they ſhould do) than always to live under bit and bridle. But they conſider not, of how great moment Ten years are in mature age, wherein wiſdom and all kind of vertues is moſt vigorous; which, but in that age, can hardly be perfected. And that I may ſay nothing of other things, are not almoſt all the learned books that we have, written by their Authors in that age, and thoſe Ten years, which they ſet at nought in regard of their belly?

Beſides, theſe Belly-gods ſay, that an orderly life is ſo hard a thing that it cannot be kept. To this I anſwer, that *Galen* kept it, and held it for the beſt Phyſick: ſo did *Plato* alſo, and *Iſocrates*, and *Tully*, and many others of the ancient; and in our age, *Paul the Third*, and Cardinal *Bembo*, who therefore lived ſo long; and among other Dukes, *Laudus*, and *Donatus*, and many others of inferior condition, not only in the city,

city, but also in villages and hamlets.

Wherefore since many have observed a regular life, both of old times and later years, it is no such thing which may not be performed; especially since in observing it, there needs not many and curious things, but only that a man should begin and by little and little accustom himself unto it.

Neither, doth it hinder, that *Plato* says, That they who are imployed in the common-wealth, cannot live regularly, because they must often endure heats, and colds, and winds, and showers, and divers labors, which suit not with an orderly life: For I answer, that those inconveniences are of no great moment (as I shewed before) if a man be temperate in meat and drink; which is both easie for common-weals-men, and very convenient, both that they may preserve themselves from diseases, which hinder publick imployment; as also that their mind, in all things wherein they deal, may be more lively and vigorous.

But some may say, he which lives a regular life, eating always light meats,

and in a little quantity, what diet shall he use in diseases, which being in health he hath anticapated? I answer first; Nature, which endeavors to preserve a man as much as she can, teacheth us how to govern our selves in sickness: For suddenly it takes away our appetite, so that we can eat but a very little, wherewith she is very well contented: So that a sick man, whether he hath lived heretofore orderly or disorderly, when he is sick, ought not to eat, but such meats as are agreeable to his disease, and that in much smaller quantity than when he was well. For if he should keep his former proportion, Nature, which is already burdened with a disease, would be wholly oppressed. Secondly, I answer better, That he which lives a temperate life, cannot fall into diseases, and but very seldom into indispositions; Because Temperance takes away the causes of diseases; and the cause being taken away, there is no place for the effect.

Wherefore since an orderly life is so profitable, so vertuous, so decent, and so holy it is worthy by all means to be imbraced;

imbraced; eſpecially ſince it is eaſie and moſt agreeable to the Nature of Man. No man that follows it, is bound to eat and drink ſo little as I: No man is forbidden to eat fruit or fiſh, which I eat not: For I eat little, becauſe a little ſufficeth my weak ſtomach: and I abſtain from fruit, and fiſh, and the like, becauſe they hurt me. But they who find benefit in theſe meats, may, yea ought to uſe them: yet all muſt needs take heed, leſt they take a greater quantity of any meat or drink (though moſt agreeable to them) then their ſtomach can eaſily digeſt: So that he which is offended with no kind of meat and drink, hath the *quantity*, and not the *quality* for his rule, which is very eaſie to be obſerved.

Let no man here object unto me, That there are many, who though they live diſorderly, yet continue in health to their lives end: Becauſe, ſince this is at the beſt but uncertain, dangerous, and very rare, the preſuming upon it ought not to lead us to a diſorderly life.

It is not the part of a wiſe man, to expoſe himſelf to ſo many dangers of diſ-

cases and death, only upon a hope of an happy issue, which yet befalls very few. An old man of an ill constitution, but living orderly, is more sure of life, than the most strong young man who lives disorderly.

But some, too much given to Appetite, object, that a long life is no such desirable thing, because that after one is once Sixty five years old, all the time we live after, is rather death than life. But these err greatly, as I will shew by my self, recounting the delights and pleasures in this age of 83, which now I take, and which are such, as that men generally account me happy.

I am continually in health, and I am so nimble, that I can easily get on horseback without the advantage of the ground, and sometimes I go up high stairs and hills on foot. Then, I am ever chearful, merry, and well-contented, free from all troubles and troublesome thoughts; in whose place, joy and peace have taken up their standing in my heart. I am not weary of life, which I pass with great delight. I confer often with worthy men, excelling in wit, learning,

learning, behavior, and other vertues. When I cannot have their company, I give my self to the reading of some learned book, and afterwards to writing; making it my aim in all things, how I may help others to the furthest of my power.

All these things I do at my ease, and at fit seasons, and in mine own houses; which, besides that they are in the fairest place of this learned City of *Padua*, are very beautiful and convenient above most in this age, being so built by me according to the rules of Architecture, that they are cool in summer, and warm in winter.

I enjoy also my gardens, and those divers, parted with rills of running water, which truly is very delightful. Sometimes of the year I injoy the pleasure of the *Euganean* hills, where also I have fountains and gardens, and a very convenient house. At other times, I repair to a village of mine, seated in the valley; which is therefore very pleasant, because many ways thither are so ordered, that they all meet and end in a fair plot of ground; in the midst

whereof is a Church suitable to the condition of the place. This place is washed with the river *Brenta*; on both sides whereof are great and fruitful fields, well manured and adorned with many habitations. In former time it was not so, because the place was mooriſh and unhealthy, fitter for beasts than men. But I drained the ground, and made the air good: Whereupon men flockt thither, and built houses with happy success. By this means the place is come to that perfection we now see it is: So that I can truly say, that I have both given God a Temple, and men to worship him in it: The memory whereof is exceeding delightful to me.

Sometimes I ride to some of the neighbor cities, that I may enjoy the sight & communication of my friends, as also of excellent Artificers in *Architecture, painting, stone-cutting, musick*, and *husbandry*, whereof in this age there is great plenty. I view their pieces, I compare them with those of Antiquity; and ever I learn somewhat which is worthy of my knowledg: I survey *places, gardens, antiquities*, publick *fabricks, temples*,

ples, and *fortifications*: neither omit I any thing that may either teach, or delight me. I am much pleased also in my travels, with the beauty of situation. Neither is this my pleasure made less by the decaying dulness of my senses, which are all in their perfect vigor, but especially my Taste; so that any simple fare is more savoury to me now, than heretofore, when I was given to disorder and all the delights that could be.

To change my bed, troubles me not; I sleep well and quietly any where, and my dreams are fair and pleasant. But this chiefly delights me, that my advice hath taken effect in the reducing of many rude and untoiled places in my country, to cultivation and good husbandry. I was one of those that was deputed for the managing of that work, and abode in those fenny places two whole months in the heat of summer (which in *Italy* is very great) receiving not any hurt or inconvenience thereby: So great is the power and efficacy of that *Temperance* which ever accompanied me.

These are the delights and solaces of

my old age, which is altogether to be preferred before others youth: Becauſe that by *Temperance* and the *Grace of God* I feel not thoſe perturbations of body and mind, wherewith infinite both young and old are afflicted.

Moreover, by this alſo, in what eſtate I am, may be diſcovered, becauſe at theſe years (*viz.* 83.) I have made a moſt pleaſant Comedy, full of honeſt wit and merriment: which kind of Poems uſeth to be the child of Youth, which it moſt ſuits withal for variety and pleaſantneſs; as a Tragedy with old Age, by reaſon of the ſad events which it contains. And if a *Greek Poet* of old was praiſed, that at the age of 73 years he writ a Tragedy; why ſhould I be accounted leſs happy, or leſs my ſelf, who being Ten years older have made a Comedy?

Now leſt there ſhould be any delight wanting to my old age, I daily behold a kind of immortality in the ſucceſſion of my poſterity. For when I come home, I find eleven grand-children of mine, all the ſons of one father and mother, all in perfect health; all, as far as I

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can conjecture, very apt and well given both for learning and behavior. I am delighted with their muſick and faſhion, and I my ſelf alſo ſing often; becauſe I have now a clearer voice, than ever I had in my life.

By which it is evident, That the life which I live at this age, is not a dead, dumpiſh, and ſower life; but chearful, lively and pleaſant. Neither, if I had my wiſh, would I change age and conſtitution with them who follow their youthful appetites, although they be of a moſt ſtrong temper: Becauſe ſuch are daily expoſed to a thouſand dangers and deaths, as daily experience ſheweth, and I alſo, when I was a young man, too well found. I know how inconſiderate that age is, and, though ſubject to death, yet continually afraid of it: For death to all young men is a terrible thing, as alſo to thoſe that live in ſin, and follow their appetites: whereas I by the experience of ſo many years have learned to give way to Reaſon: whence it ſeems to me, not only a ſhameful thing to fear that which cannot be avoided; but alſo I hope, when

when I shall come to that point, I shall find no little comfort in the favor of Jesus Christ. Yet I am sure, that my end is far from me: for I know that (setting casualties aside) I shall not die but by a pure resolution: because that by the regularity of my life I have shut out death all other ways. And that is a fair and desirable death, which Nature brings by way of resolution.

Since therefore a Temperate life is so happy and pleasant a thing; what remains, but that I should wish all who have the care of themselves, to imbrace it with open arms?

Many things more might be said in commendation hereof: but lest in any thing I forsake that *Temperance* which I have found so good, I here make an End.

A DISCOURSE Translated out of *Italian*, *That a Spare Diet is better than a Splendid and Sumptuous.*

A PARADOX.

I Verily believe, however I have titled this opinion, yet it will by no means be allowed for a *Paradox* by a number of those, whose judgment ought to bear the greatest sway. And, to speak freely, it would seem to me very uncouth, that any man that makes profession of more understanding than a beast, should open his mouth to the contrary, or make any scruple at all of readily subscribing to the truth and evidence of this Position, *That a frugal and simple Diet is much better than a full and dainty.* Tell me, you that seem to demur on the business, whether a sober & austere diet serves not without further help to chase away that racking humor of the Gout, which by all other helps that can be be used, scarce receives any mitigation at all; but, do what can be done,

done, lies tormenting the body, till it have ſpent it ſelf. Tell me whether this holy Medicine ſerve not to the driving away of Head-ach, to the cure of Dizzineſs, to the ſtopping of Rheums, to the ſtay of fluxes, to the getting away of loathſome Itches, to the freedom from diſhoneſt Belchings, to the prevention of Agues, and, in a word, to the clearing and draining of all ill Humors whatſoever in the body. Nor do the benefits thereof ſtay only in the Body, but aſcend likewiſe to the perfecting of the Soul it ſelf: for how manifeſt is it, That through a ſober & ſtrict diet, the Mind & all the faculties thereof become waking, quick, and chearful! How is the Wit ſharpened, the Underſtanding ſolidated, the Affections tempered, and, in a word, the whole ſoul and ſpirit of a man freed from incumbrances, & made apt & expedite for the apprehenſion of wiſdom, & the imbracement of vertue!

The Ancient Sages were (I am ſure) of this opinion: and *Plato* in particular made notable remonſtrance of it; when upon his coming into *Sicily* from *Athens*, he did ſo bitterly condemn the *Siracu-*

ſian Tables, which being furniſhed with precious and dainty cates, provoking ſauces, and rich wines, ſent away their gueſts twice a day full of good chear. But what wouldſt thou have ſaid, Oh *Plato*, if thou hadſt perhaps light upon ſuch as we Chriſtians now adays are; amongſt whom, he that eats but two good meals a day (as we term them) boaſts himſelf, and is applauded by others for a perſon of great Temperance and ſingular good diet? Undoubtedly; our extravagancy in this matter (having added *Prologues* of Break-faſts, *Interlúdes* of Banquets, and *Epilogues* of Rere-ſuppers to the *Comedy*) would have cauſed thee to turn thy divine Eloquence to the praiſe of thoſe *Syracuſian* Gluttons, which, in reſpect of our uſages and cuſtoms, might ſeem great Maſters of Temperance. Nay, very *Epicurus* himſelf, however (he may thank *Tullies* ſlanders) his name is become in this regard ſo infamous, yet placed his chief delight this way in no greater dainties than Savoury Herbs, & Freſh Cheeſe. But I would fain once underſtand from theſe Belly-gods, that

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ſeem born only to waſte good meat; what the reaſon may be. That now a-days the ſtore of victuals is ſo much abated, and the price inhaunſed of that it was in time of old; when yet the world appears to have been then much fuller of people then it now is. Undoubtedly, That ſcarcity and dearneſs, under which we labor, can proceed from nothing but our exceſſive Gluttony, which devours things faſter than Nature can bring them forth. And that plenty and cheapneſs, which crowned their happy days, was maintained and kept on foot chiefly through the good husbandry of that *frugal and ſimple Diet* which they uſed. *S. Jerom*, writing of the courſe of life held by thoſe good Fathers that retired themſelves into the deſerts of *Egypt*, the better to ſerve God, tell us, That they were ſo inamored of Spare and Simple Diet, that they cenſured it in themſelves for a kind of Riot, to feed on any thing that was dreſt with Fire. The ſame in every point doth *Caſſian* report, in his Relations of the Holy *Monks* & *Hermits* of his time.

I find in Ancient Phyſicians, that the inha-

inhabitants of the old world were such strict followers of *Sobriety*, that they kept themselves precisely to Bread in the morning; and at night they made their Supper of Flesh only, without addition of Sauces, or any first or second courses. And by this means it came to pass, that they lived so long and in continual health, without so much as once hearing the names of those many grievous infirmities, that now adays vex mankind. What think you might be the cause, that the *Romans*, the *Arcadians*, and the *Portugals* passed so many hundred of years, without having any acquaintance at all with Physick or Physicians? Surely nothing else but their sober spare Diet; which, when all is done, we are ofttimes constrained to undergo, and ever indeed directed & advised unto, by those who really practise this Divine Science of Physick, for the recovery and conservation of their patients health, & not covetously for their own gain. I read in approved Histories, that *Ptolemy*, upon some occasion or other outriding his followers in *Egypt*, was so pressed with hunger, that he was fain to call

call in at a poor mans cottage, who brought him a piece of Rie-bread; which when he had eaten, he took a solemn oath, That he never in all his life had tasted better, nor more pleasing meat: And from that day forward, he set light by all the costly sorts of bread, which he had been formerly accustomed unto. The *Thracian* women, that they might bear healthful, strong, and hardy children, eat nothing but Milk and Nettles. And the greatest dainties that the *Lacedemonians* had amongst them, was a certain kind of black Pottage, that looked no better than melted pitch, and could not by computation stand in above three half pence a gallon at the most. The *Persians*, that in their time were the best disciplined people on the earth, eat a little *Nasturtium* with their bread; & that was all the victuals that this brave Nation used, when they made conquest of the world. *Artaxerxes*, the brother of *Cyrus*, being overthrown in battel, was constrained in his flight to sit down with dry Figs and Barly bread; which upon proof he found so good, as he seriously

*Cresses, or wild Mint.

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lamented his misfortune, on having (through the continual cloying of artificial dainties, wherewith he had been bred up) been ſo long time a ſtranger to that great pleaſure and delight, which natural and ſimple food yields, when it meets with true hunger. True it is, our belly is a troubleſom Creditor, and ofttimes ſhameleſly exacts more than its due: but undoubtedly, if we were not partial, and corrupted by the allurements of that baſe content which dainties promiſe, we might eaſily quiet the grudgings & murmurings thereof.

It's not the Belly (I wiſh) which would reſt well enough apayed with that which is at hand; but the ſatisfaction of our capricious Phanſies, that makes us wear out our ſelves, & weary all the world beſides with unceſſant travel in the ſearch of Rarities, and in the compounding of new Delicacies. If we were but half as wiſe as we ought to be, there need none of all this ado that we make, about this and that kind of Manchet, Dutch-bread, and French-bread: and I know not what new inventions are brought on foot, to make more

more buſineſs in the world; whereas with much leſs coſt & trouble we might be much better ſerved with that which grows at home, & is to be found ready in every thatcht cottage. That which is moſt our own, & that which we therefore perhaps (fools as we be) moſt contemn in this kind, Barley-bread I mean, is by all the old Phyſicians warranted for a moſt ſound and healthful food: He that eats daily of it, ſay they, ſhall undoubtedly never be troubled with the Gout in the feet. Shew me ſuch a vertue in any of theſe new inventions, and I'le yield there were ſome reaſon perhaps in making uſe of them, if they might with eaſe and quiet be procured. But to buy them at the price of ſo much pains, time, and hazard as they coſt us, were undoubtedly too much, although they brought aſmuch benefit as they do prejudice. Conſider well (I pray) whether it be not a thing to make a wiſe man run beſide himſelf, to ſee ſuch a ranſacking of all the Elements by *Fiſhers*, and *Fowlers*, and *Hunters*; ſuch a turmoiling of the world by *Cooks* and *Comfit-makers*, and *Tavern-keepers*, and a number-

numberleſs many of ſuch needleſs occupations; ſuch a hazarding of mens lives on Sea and Land, by heat & cold, and a thouſand other dangers and difficulties: and all forſooth in procuring dainties for the ſatisfaction of a greedy Maw, and ſenſleſs Belly, that within a very ſhort while after muſt of neceſſity make a banquet of it ſelf to worms.

What an endleſs maze of error, what an intolerable hell of torments and afflictions hath this wicked *Gluttony* brought the world unto! And yet, wretched men that we are, we have no mind to get out of it, but like ſilly Animals led by the chaps, go on all day long, digging our Graves with our Teeth, till at laſt we bring the Earth over our heads much before we otherwiſe need to have done. And yet there was a certain odd fellow once in the world (I would there were not too many of the ſame mind now adays!) *Philoxenus* by name, that ſeriouſly wiſht he might have a ſwallow as long and as large as the Cranes, the better to injoy the full reliſh of his licoriſh morſels. Long after him, I read of another of the

ſame

ſame fraternity, *Apitius*, I trow, that ſet all his happineſs in good chear: but little credit (I am ſure) he hath got by the means; no more than *Maximinus*, for all he was an Emperor, by his uſing every meal to ſtuff into his paunch thirty pounds of fleſh, beſide bread and wine to boot. But *Geta* deſerves in my opinion the Monarchy of *Gluttons*, as he had of the *Romans*: His feaſts went always according to the letters of the Alphabet: as when *P*'s turn came, he would have *Plovers*, & *Partridges*, & *Peacocks*, and the like; and ſo in all the reſt, his table was always furniſhed with meats whoſe names began with one and the ſame letter. But what do I raking up this carrion? Let them rot in their corruption, & lie more covered over with Infamy then with Earth. Only, to give the world notice who have been the great Maſters of this worthy Science of filling the belly and following good chear, I have been inforced to make this remembrance of ſome of their goodly opinions and pranks. Which let who ſo will be their partner in: for my part, I ſolemnly avow, that I find no greater

greater misery than to *victual the Camp* (as the Proverb is) cramming in lustily over night, and to be bound next morning to rise early, and to go about serious business.

Oh what a piece of Purgatory is it, to feel within a mans self those *Qualmes*, those *Gripings*, those *Swimmings*, and those *Flushing heats*, that follow upon over eating! And what a shame (if our foreheads were not of brass, and our friends before whom we act them, infected with the same disease) would it be, to stand *yawning*, *stretching*, and *perbreaking* the crudities of the former days surfet!

On the contrary, what a happiness do I prove, when after a *sober pittance* I find sound and quiet sleep all night long, and at prep of day get up as fresh as the morning it self, full of vigor and activity both in Mind and Body, for all manner of affairs! Let who will take his pleasure in the fulness of delicates: I desire my part may be in this happy injoyment of my self, although it should be with the abatement of much more content than any dainties can afford.

When I was last at *Messina*, my Lord *Antony Doria* told me, that he was acquainted in *Spain* with an old man, who had lived above a hundred years. One day having invited him home and entertained him sumptuously, as his Lordships manner is, the good old man instead of thanks told him, *My Lord, had I been accustomed to these kind of meats in my youth, I had never come to this age which you see, nor been able to preserve that health and strength both of Mind and Body, which you make show so much to admire in me.*

See

See now! here's a proof even in our Age, That the length and happiness of mens lives in the old world was chiefly caused by the means of Blessed *Temperance*.

But what need more words in a matter as evident as the Sun at noon-day, to all but those whose Brains are sunk down into the *Quagmire* of their Bellies? I'le make an end with that which cannot be denied, nor deluded, nor resisted; so plain is the truth, and so great is the authority of the Argument; and this it is: Peruse all Histories of whatever times and people, and you shall always find the haters of a Sober Life and Spare Diet to have been sworn enemies against virtue and goodness: Witness *Claudius*, *Caligula*, *Heliogabalus*, *Cladius* the Tragedian, *Vitellius*, *Verus*, *Tiberius*, and the like: And on the contrary, the friends and followers of Sobriety and Frugality, to have been men of divine spirits, and most heroical performances for the benefit of mankind; Such as were *Augustus*, *Alexander Severus*, *Paulus Æmilius*, *Epaminondas*, *Socrates*, and all the rest who are registred for excellent in the lists of Princes, Soldiers, and Philosophers.

A spare diet then is better than a splendid and sumptuous, let the *Sardanapaluses* of our age prattle what they list. Nature, and Reason, and Experience, and the Example of all vertuous persons prove it to be so. He that goes about to perswade me otherwise, shall lose his labor, though he had his tongue and brain furnished with all the Sophistry and Eloquence, that ever *Greece* and *Italy* could joyntly have afforded.

FINIS.